WITHDRAWN
EVANSTON

Unity

UARY

ENTS

One Thing I Do
by Dana Gatlin

What Are You Seeing?
by Odessa H. Thayer

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

AGAZINE DEVOTED TO CHRISTIAN HEALING

I press forward with courage and boldness in the power of God, and I am healed.

Use from January 20 to February 19

V.82
1955.1
72898

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

THE BOOK LIBRARY PACIFIC SCHOOL OF RELIGION

VOL. 82 KANSAS CITY, MO., JANUARY, 1935 NO. 1

CONTENTS

One Thing I Do, *by Dana Gatlin* 2
What Are You Seeing? *by Odessa H. Thayer* .. 8
Buried Talents, *by Bertha Grierson Cope* 16
The Method of Prayer, *by Frances W. Foulks* .. 21
Call No Man Common, *by Jean H. Phillips* 30
Setbacks—Why Do We Have Them? 32
by Blanche Sage Haseltine
The Dominant Consciousness 37
by Grace Irene Carroll
Getting or Becoming—Which? 42
by Theodosia DeWitt Schobert
Sunday Lessons 47
More Room Needed 65
March of the Builders (Song) 66
Silent Unity 67
Health and Prosperity 68
Prayers Answered 71
Help from Silent Unity 79
The Purpose of Unity 83

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1 a year

One Thing I Do

By DANA GATLIN

There is really just one important thing to do. Trust God

As surely as the sun rises God will help you when, forgetting all else, you remember Him and turn to Him and throw yourself upon Him, believing

God is here. God understands. God cares. God knows how to help. *God can!* GOD WILL!

ARE YOU AFRAID OF SOMETHING? Afraid that yo will not be able to find a job, or to hold the on you have? Afraid that you won't be able to pa the rent, to meet the note coming due at the bank, o even to buy food to eat tomorrow? Do you feel th grip of terror at your heart, knowing not which wa to turn, knowing not what next to do? There is on thing to do. There is really just one important thin to do. Trust God.

Have you quarreled with a friend? Is there an i harmonious condition in your home? Is your hea rankling under a slight or an injustice? In your hu and perturbation do you feel so confused, so much awn and so unhappy that you are not certain just what do? There is one thing to do that is all-importar Remember God.

Are you ill, in physical pain? Has the doctor giv you an alarming report? Have medicines failed to r lieve you, have your symptoms increased, are you fea ful about the outcome?—so fearful that you don't kn what would be best for you to do. There is one thi you should do quickly. Do it as quickly as you can; it over and over; try to live in a state of doing it. Do from the bottom of your heart, with the full streng of your body, mind, and soul. Turn to God.

Are you in some minor quandary, beset by so

m decision? It makes no difference what the trou-
may be or what its nature. How big or how small.
nember quickly. Remember this and this alone.
ow that it is the principal thing to know, the one
l thing, that it is true, and that it will somehow
er everything—that it will suffice. Remember this:
God is here. God understands. God cares. God
ws how to help. *God can!* GOD WILL!

AVE YOU SOMETHING TO DO, and you are not sure
that you know how to do it? Has your confidence
ourself, in your strength or wisdom or ability, been
ehow weakened, perhaps shattered? Has your cour-
ebbed, your energy dwindled, and is your enthu-
m low? Is your mind a tired, soggy blank, and
r heart a weight in your chest because there is
ething very important you must do and you have
faith in your ability to do it? Then this is the
e of times to have faith in God!

God is here. You can't see Him or touch Him, but
is here. God knows. God cares. God knows how
elp. God can! *God will!*

Sometimes this basic thought is all that the per-
ted or tormented soul can hold onto for a while. But
s enough—God. Just God. Illimitable, infallible,
ipotent. "Omnipotent"—think of what that really
ns! Think of what those other words mean: "in-
ble," "illimitable." Just what does God mean to
? Formulate the highest and most sweeping con-
ion of God that you can, and try to draw yourself
o this conception. Just God.

One thing: God! acting His mightiest in you and for
Recognize Him, trust Him, forgetting all else,
remember God.

Oh, the indescribable, blessed relief of remember-
God! Of just throwing all else away. Not trying
bring distressing details to His attention—just
wing them away. God knows. He can. He will
w just what to do. He will tell you—me—what to
God is in charge, and there is absolutely nothing

to worry about or to fear. God Himself has tal
charge! God cannot fail. Nothing can thwart G
nothing can stand against Him.

JUST THROWING everything else away and throw
yourself on God—oh, blessed relief! There is n
ing else in the world like it, the blessed assuagem
the comfort, the balm. And the growing assura
which grows and pours in like a strong, mighty t
"God will take care of it, He will help me. I am uni
with God, and one with God is a majority. He will
me what to do, the answer will come. All is well, for
trust is in God.

" 'With God all things are possible.' It is n
'but the Father abiding in me doeth his works.' (
God Himself, Lord of hosts! He who sets the sta
their courses, who feeds the sparrows, and holds
universe in the palm of His hand! God! who loves
who knows, who cares, and who can! He leadeth
He is my shepherd and I shall not want. He g
my way. He brings me by paths I have not kn
He makes darkness light before me and crooked p
straight. God, loving, almighty Father, I place m
and all that pertains to me in Thy care."

Yes, the answer will come. Do not doubt it. I
moment when you have thrown everything else
and simply thrown yourself upon Him, you do not
it. Hold to this realization. Every time the old
rowing indecisions and torments start creeping
remember quickly. Remember God. This is en
At your first glint of remembrance your sense of
ble began dimming and falling away. You felt c
and strengthened by just remembering the peac
strength of almighty God, by letting His peac
strength flow into and through you. You felt the
of a new personal strength and courage. Each
you turn to Him more strength and courage will
The answer will come. As surely as the sun rise
will help you when, forgetting all else, you rem

m and turn to Him and throw yourself upon Him in ith, believing.

ONE THING I DO." As we turn to God more and more, and seek to know Him better, and seek do as He tells us and to think His thoughts after m, we find that this phrase is a sort of magic for-ıla. Did you ever think to yourself how wonderful would be if you were happy—just happy, really ppy?

Suppose some morning when you awake, you say to urself, *"Today I am going to be happy. Today shall a happy day for me. One thing I will do today. I ll let this be God's day, I will consecrate it to Him, it I will be happy!"*

Surely this is a meritorious resolve. Surely if life worth living, if a single day of life is worth ing, it should be filled with happiness. It is glorious realization when we really grasp the fact at happiness does not depend on outer things, on ex-rnal conditions, or on any trend of events. We are accustomed to believing that happiness does depend such things that it is difficult to shake off the belief, t if we can once free ourselves from it, we are glo-ously free. Happiness—pure joy—is from within. It a spiritual entity, a free, inalienable, untouchable ft of God. It doesn't depend on this or that. It esn't have to be created. It *is*. As God is. It ex-s, together with peace, love, wisdom, and the other iritual gifts, in that realm of eternal, boundless light d life that lies back of the sense world of limitation. exists there, free and boundless, waiting to be recog-zed, claimed, called forth.

WHEN YOU AWAKE in the morning, what a thrill of gratitude comes from remembering this, realizing truth. God's joy is prepared for you, awaiting you, be accepted in your heart. Call to it, "Joy! joy! y!" Know that it is there, contingent upon nothing, on no outer happening whatever. It is there, full

and free, boundless, just waiting to pour forth beautiful, golden happiness within you—to pour its forth as spontaneously as the glad-hearted song o bird. It is there, without any effort of your hum contrivance to create it. It is there, awaiting recog tion—happiness and pure joy, God's free gift to children.

Merely by remembering, by thinking of this w derful spiritual essence within you, you can feel it s and can feel it begin to flow through your being some marvelous elixir. Happiness, joy! Depend on no outer circumstance, it is God's own gift, now forever, your very own, and nothing can ever tak away from you!

Later in the day human cares and problems r arise and the sense of that marvelous inflow may dimmed, lost. But recall yourself quickly; rememl call it back. " 'One thing *I do.*' This is God's day. wants me to partake of His abounding joy. Tod will recognize and partake and be happy within—t this 'one thing *I do*'!" Over and over you may l to remind yourself, but if you are faithful, if persevere, you will be amazed at the results. You feel better. You will cease making demands upon ple and their behavior for your happiness. Cont conditions will not have the power to upset yo much; you can always turn again to your invi treasure. You will discover in a dozen ways that joy of Jehovah is your strength." And there wi results in the outer to surprise you.

A WOMAN WHOSE health was broken, whose a were in disorder, and whose courage was s was led to play a kind of game with words. At she used it as a game to occupy her time and r She took a thesaurus and wrote down all the syno of "courage" that she could find. These synonym her to other words with related but variant mear These led to still others, and the first thing she kne had several pages filled with lists of words, word

·essing different degrees and shades of meaning of rength, power, joy, light, kindness, resolve, health, ırmony, beneficence, and peace. All the words were ›lifting, helpful, and constructive, although many of ·em seemed far removed from the word with which ıe had originally started. But meanwhile something ıd happened. She had become so interested in her ;ame" that she never knew just when or how she had found her own courage. But she had. She must have ›ne so, for she found herself quickened and very eager tackle her problems from a new, hopeful, and entirely ›timistic angle. She found herself regaining her ·alth and strength almost magically and, best of all, .e found herself feeling actually light-hearted and ıppy even before her material problems had been raightened out; and these, too, soon became disen-ngled. "The joy of Jehovah is your strength." ›urage!

"ONE THING I DO." Choose a good thing, and begin to do it. First and foremost, above everything else, admonish yourself, "I will trust God." Trust im. Rely on Him! Resolve to yourself, "I will be ıppy. I will be cheerful. I will be peaceful. I will kind." Definitely pick out the line of your experi-ent, and set to. Give yourself over to it. If you for-t, if you find yourself pulled away by the tugs of l mental habit, by undesirable kinks in your daily liv-g, don't be disheartened. Simply return and begin ain. Simply remember: "One thing *I do*." Be faith-l. Practice being faithful to this one thing with ery bit of your mind and with your whole heart.

You will be rewarded.

God knows how. *God can!* GOD WILL!

He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.

—THE PSALMIST

What Are You Seeing?

By ODESSA H. THAYER

In reality nothing merely happens, and neither fate nor luck plays any part in producing unpleasant conditions in our body or affairs

Every time we catch our mind slipping into old negative habits of thought, we should bring it back immediately to Truth

We should look beyond the outward, changing manifestations, which have no power in themselves, and with the eye of faith, see the true, perfect Spirit behind them

DOUBTLESS WE ALL HAVE found ourselves, at time or another, faced with problems seemed insurmountable. And in our dist we began striving, often with a sense of futility bafflement, to solve them. We wondered why things should happen, and concluded that fate or must be against us.

In reality nothing merely happens, and nei fate nor luck—since there aren't any such thin plays any part in producing unpleasant condition our body or affairs. These conditions are gove by laws that are as exact in their operation as laws of chemistry, mathematics, or cake baking. know when dealing with problems pertaining to subjects that we can always obtain the correct an if we correctly apply the rules.

The same thing is true of problems of healt social adjustment, of finances. We have an infa rule or method given us by Jesus, the Way-Sho and the results, that is, the forms and conditions we encounter in our life, depend on whether o we follow the instructions He gave us.

He tells us, among other things, to "ask . . .

ving" and "ye shall receive"; to "seek, and ye shall d," and He further says to "seek . . . first his king- m, and his righteousness; and all these things shall added." If it is health that we need; if it is ad- stment in the home, in business, in social life; or it is money to pay the rent, all these things shall added.

ET US TAKE A LOOK at a few problems and see how the rule was applied in solving them:

Mabel had begun to feel like an alien in her home. e resented her new stepmother, and they had grown tagonistic to each other. Arguments resulted, re- iminations, hurt feelings.

Mabel sobbed heartbrokenly, spent sleepless nights, ew nervous and ill. She could make no headway in r studies, and she declared that if she were only rough with her course at business college and able earn her own living, she would leave home!

The more Mabel thought about the situation the ore unendurable it became. Finally she realized that ings could not go on in this way; something would ve to be done about it! But she felt powerless in e face of the situation. There was nothing she uld do!

Then it occurred to her that she could pray. She ok the matter to the Father of us all, asking that e be shown a way out of the difficulty.

Presently a thought struck her. She had never ed to please her stepmother, to make her feel wel- me or at home. She hadn't wanted her, and perhaps r stepmother wasn't happy either over the way things d turned out. Mabel began to realize somehow that r stepmother was a child of God like herself. And e began showing her courtesy and kindness.

Happiness was established in the home, and today, ter several years as time is usually reckoned, Mabel d her stepmother remain devoted friends.

As soon as Mabel put her personal self out of the

way and took the matter to God in prayer, believi that she would receive what she asked for, her pr lem was solved. Her grief, her resentment, and h hurt feelings faded away, and happiness reigned their stead.

WE HAVE IN Mabel's case an illustration of the ca of most problems. They arise from negat thinking or from mental acceptance of the race thoug Like Mabel, who resented and disliked her stepmoth we either consciously or unconsciously send thoughts that bring forth for us a harvest of un sirable results.

Our thought is the nucleus or beginning point creation in the unseen realm. There it gathers itself whatever is necessary to reproduce for us the manifest plane the thing or condition about wh we habitually think—and the result is sure whet we want it or not.

If, for instance, we see faults, sickness, or in others, we are thereby making a choice of th things for ourselves. In other words, our mental ceptance brings them into our own pathway of That we were thinking of them in relation to J Henry, or Alice does not alter the fact that we the thinking.

Every time we catch our mind slipping into negative habits of thought, we should bring it immediately to Truth and keep it steadfastly on reality. For it is a law that in seeing or vi izing a thing we thereby mold the one universal stance into forms and conditions of the same na as the vision—for ourselves. The Bible says, the land which thou seest, to thee will I give it." applies to us today as it did to those other chil of God in the land of Israel.

We should look beyond the outward, changing m festations, which have no power in themselves, with the eye of faith, see the true, perfect Spiri

ıd them, recognizing from this higher consciousness at there is only divine perfection. When we do is, we shall manifest only the good. It could not otherwise, for that is the law and the way it works.

OME ONE ASKS, "Can faith help me? I not only have a desperate need of money, but I am in constant in and discomfort from a chronic physical illness at appears to be hopeless. I know of no way by ıich money can come."

Yes, surely, faith can help. The Father wants you have health and abundance. All that you have do is realize the truth of the oneness, the allness God, that beside Him there is nothing else, and en obey the inner or spiritual guidance as it comes you. Divine intelligence always provides a channel a way for whatever is needful, no matter what it ıy be, when we have done our part.

This point is clearly illustrated in the experience Sadie Walters. I had not seen her since she moved om our neighborhood several months before. Then met her one day while shopping in a department ore, and I was struck by the change in her appearce. I invited her to come into the store's tearoom d have lunch with me.

"Tell me about yourself," she invited as we sat wn.

"It's you, Mrs. Walters, that I want most to talk out," I replied. "I hardly recognized you, you look much better in every way; healthier, happier, more osperous——"

"All that?" Mrs. Walters laughed. "Yes, I am ferent. I was not well. I had heart trouble, the called incurable kind, and what seemed to be an curable financial condition as well. As if anything ere incurable," she added, "when we turn to the right urce—to the power to which we all have access, a wer that will free us from the bondage of ill health d poverty. And it will readily bring health and

success when we permit it. That is what it has do for me," she went on enthusiastically, "since I turn my thoughts from striving in the outer realm."

"I see what you mean," I said; "but if you do mind, will you describe the method you used to produ this marvelous change in your health and finances

"I SHALL BE GLAD to tell you. But perhaps I'd bet start at the beginning. When we moved i that small house on the street back of your place resented it terribly. My pride was hurt, for we l moved from a big house closer in. I had always wan a lovely home, but after we had bought the big ho partly on payments, I was continually filled with f of what might happen; if we should get sick; if Walters should lose his job. I had a fear of pove and sickness for several years, like Job, and the th I feared came upon me.

"I wondered what my friends would think. I di want them to know about our reduced circumsta or where we lived, and so, as you may recall, I l pretty much to myself. I was filled with self- and I brooded over the fact that my husband out of work. Eventually I became physically ill.

"When Mr. Walters lost his job, we tried to our house, but during the years that we had lived t the business section of the city had moved so nea the property that it was no longer as desirable f residence as it once had been; yet it was still too away to be used for business purposes. So we found white elephant on our hands. The upkeep had very great, and the payments had left little from Walters salary for other things. And now he out of a job and we had no money. We manag borrow enough to meet the last few payments o place, but not enough to pay the taxes, which w soon be due. I was frantic, not knowing which w turn in order to make ends meet.

"IN MY THOUGHTS I began holding my husband responsible for the predicament that we were in. It is no wonder," she said, smiling, "that our loved ones sometimes make mistakes, or fail to do their best, when we surround them with such a thought atmosphere.

"Finally we were able to rent the house, but it was at a greatly reduced price. We decided, however, that it would be enough to enable us to rent a small house for ourselves and give us a few dollars besides for fuel and groceries.

"Then one day, a few weeks later, the people who had rented our house notified us that they would be giving it up at the end of the month.

"This was the last straw! It put me to bed. There I lay almost afraid to move or even take a deep breath for fear my heart might stop beating entirely. This was the end of everything! I think I must have felt somewhat as Peter did when he was being engulfed by the waves. I seemed to recall that somewhere in the Bible we are told to look to God when we are weary and heavy-laden, and He will give us rest. It occurred to me that perhaps I hadn't been looking in the right direction, for the Bible doesn't say that we should look to others, to circumstances or conditions, or even to our own personal self, but to Him.

"I could imagine Peter taking his eyes off Jesus, as he walked out on the water, and placing them on other things—on the wind-tossed waves about him. Then, judging by these outward appearances, he began to doubt and cried out, 'Lord, save me.'

"Jesus said, 'O thou of little faith, wherefore didst thou doubt?' Somehow I applied this message to my own case.

"I HAD GROWN UP with the belief that the Bible, instead of meaning what it said, meant something entirely different, something vague and mysterious. But now I was willing to believe that it meant

just what it said, and to rely on its promises. Wit perfect faith I put everything in the care of the F ther.

"A few days later, a friend, a contractor an builder, came to see us. He suggested that we mal our big house over into small apartments. He w sure they would rent readily to people who work in town and wanted to live within walking distanc Since the contractor himself was temporarily out work, he offered to remodel the house for us, wi Mr. Walters's help, and take an apartment for sever months in return for his work.

"I knew right then that God had answered r prayer, and I began to grow stronger. It was not lo till I had regained my health.

"The house filled up as fast as the apartments we ready. It seemed almost no time till it was finish and was bringing in a substantial income, besid

Thy rich, sustaining substance is around us and within us. It feeds and clothes us according to our needs.—AMEN

giving us a comfortable apartment for ourselves."

After a moment's thought, she went on: "I learn eventually, through one of our tenants who was Truth teacher, that my problems had been of my o making, that through my erroneous thinking I h been molding the conditions of my body and affa I rather resented the idea at first, for I had felt s that others and circumstances or conditions were sponsible for my troubles.

"But in talking with this teacher and reading sc metaphysical literature that she gave me, I lear about Truth. And I am trying to make very su through daily meditations, denials, and affirmatio that I see only an abundance of health and prospe not only for myself, but for all God's children."

A little later, luncheon being over, I thanked Mrs. lters for having given me another confirmation of d's love and care.

IS A MISTAKE to fear sickness and poverty. This attitude of mind draws them to us. Another mis-e is trying to dictate the channel through which supply is to come, whether a person, a certain , or a definite salary. We should realize that all rces and all channels belong to God; that He has inexhaustible supply of ways and means by which bring our good to us.

When we entertain negative thoughts about our lth and affairs, we are tuning in, as did Mrs. lters, with everything of like nature on our plane thought. In a radio, when we have tuned in on nething undesirable, we have two ways of getting of it. We can stop it by shutting off the radio, we can tune in another program. But in our think-, since it is something we can't very well stop, have only one way of getting rid of the undesirable ughts that may be passing through our mind with ir train of undesirable results. That way is by ning to another program, or in other words deliber-ly choosing another train of thought. Only by so ng can we obtain satisfactory results.

Choosing his thoughts may not always be easy for beginner in the study of Truth, but it can be ac-nplished through daily periods of meditation. By ditating upon the spiritual perfection and glory of d's universe, by seeing all persons as perfect chil-n of God, we then can welcome the fulfillment of promise "All the land which thou seest, to thee I give it."

For thus said the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

—ISAIAH

Buried Talents

By BERTHA GRIERSON COPE

The real cause of failure in life is not lack of ability but a failure to use ability rightly

No matter how great the natural talent, it will no increase without thought and effort for any one

"The intelligence and power of universal Mind i now manifesting itself in me, and I know just wha to do. I am now in my perfect place and doing m perfect work"

WE ALL ARE FAMILIAR with the parable of th ents, but there are some perhaps who d understand the spiritual truths set fo that teaching of the Master.

Talents represent our abilities. Using these ities represents the increase, and as the offering vine Mind we have within us the capacity to bring divinity in the degree to which we use and in these talents.

The real cause of failure in life is not lack of a but a failure to use ability rightly. An inherent is all that any one possesses until he has made own by learning to understand and use its real o itual nature. If a man fails to use and devel talent through understanding, it is lost to hi sciousness, and because of this failure to incre talent it is taken away from him. Thus the true ing of the words "Unto every one that hath s given, and he shall have abundance: but from h hath not, even that which he hath shall be taken

When looked at from the outer standpoint o may seem to many an unjust decree, but when stood spiritually we see that it is a just and ex We find this law working in the same way

ıysical world. If an organ of the body is not used, it iil grow weak and finally become useless from lack exercise. In the same way our mental and spiritual lents lie buried and molder away unless we use them, st as by use they develop and grow in consciousness, ıd thus comes the increase. No matter how great the ıtural talent, it will not increase for any one without ought and effort; and the only difference between the ccessful man and the failure is that the former has ed and developed his talent through right thinking ıd right action, while the other has, like the slothful rvant, buried his talent and let it lie inactive.

NOT LONG AGO a young woman came to a Truth teacher for help in finding her right place in life. "Both y sisters are quite gifted, but I have no talent for ıything," she said sadly. Her quiet ways revealed her difference, and this feeling on her part was naturally creased because of the brilliancy of her sisters, who ere unusually fine musicians and leaders in the unirsity life of their city.

In spite of all efforts on the part of the Truth teacher e could not uncover the hidden talent lying buried ıder a *débris* of fear, doubt, and self-consciousness. s a student and teacher of Truth she knew it was ere, and she knew also that only in the use of her lent, in the bringing forth into manifestation of her sires could the young woman find happiness and conıtment.

The young woman promised to read the Truth literure and faithfully to use the affirmation that the acher gave her: *"The intelligence and power of unirsal Mind is now manifesting itself in me, and I ow just what to do. I am now in my perfect place d doing my perfect work."*

The teacher explained to her that the affirmation ıs for the purpose of first establishing a new and tter state of mind in her; that even though she might first have to force herself to believe the statement, ter a time the new thought would become a fixed habit

and the old thought of doubt and fear and inferiority would be gradually forced out of her mind to make room for the real truth. Thus the hidden talent would come to light.

"IT IS NOT SO MUCH the particular talent that you may have, as it is how you use that talent," the teacher said. "Even though the thing you desire to do may seem small and of little worth to you at this time, that is no proof that the desire (talent) may not by use fill your own life with success and happiness as well as overflowing and blessing the lives of many around you."

The young woman was brighter and more hopeful when she left. She promised to come back in a week to let the teacher know what progress she had made in her search for the hidden talent.

At her second visit she told the teacher that not a single opening in thought had come to her. The teacher noticed, however, that some of the indifference had left her and that she talked more freely about herself and her desires. This was evidence that the Word was taking root.

While they were talking a woman with two little children came into the room. At the sight of the little ones the young woman's face lighted up with a radiance that almost transfigured her. The attraction was mutual, and soon the little ones were beside her, talking and laughing in their childish freedom.

The problem was solved. The hidden talent was uncovered. Loving service to little children was the outlet for the expression of her pent-up desire. At the teacher's suggestion she organized a kindergarten school, and today she is not only a successful and prosperous teacher but one of the most magnetic and radiant women in her community. Through the expression of her desire, bringing to life the buried talent, she is releasing a regular power house of energy and love. Not only has the good been released in her own life, but in the fertile soil of little children's minds she is

owing the seed of Truth that will early bear a golden arvest of good in their lives.

AS A FURTHER INCREASE of her talent she has just recently started a Saturday school in the poorer ction of her town, and there among the foreign ele- ent she is teaching the little children the principles kindness, of love, and of Truth. "This part of the ork is my tithe to God for the understanding and ght that His Truth has given me," she said to the ruth teacher as they stood together one Saturday eve- ng and watched the eager-faced little ones go their fferent ways.

"Faithful over many things," the older woman said oftly.

The young woman told the Truth teacher later that l her life, even as a young girl, she had longed to ach real little children, but that it was her parents' ish that she choose a musical or literary career, as er sisters had done. This she had tried to do, but it ad not brought her the happiness and satisfaction that e craved and that she found only when her real talent as allowed to develop. "From the moment when I egan using the affirmation you gave me, the old long- g grew stronger and stronger and a half-smothered ope began to spring to life. This was strengthened reading in those Truth papers of the wonderful monstrations that others had made through the study d application of the truth that within each one lies the ower to realize every desire simply by consciously nnecting our mind with universal Mind, God-Mind. know too," she said reverently, "that the realization this desire within my soul has opened the channel for e inflow of deeper and greater good. This is the eginning of the expression of the Christ within me, e outward manifestation of God's thought."

EACH ONE MAY NOT so quickly multiply and increase the use of his talent as did this young woman; but is possible for each one to uncover and use the

talent that may at this moment be lying dorma
buried under a bushel of wrong thinking. You n
not wait until you are in a better environment, u
times get better, as you think. Begin to use y
talent, small as it may seem to you. It is the law t
you must first use what you have in order to get
increase. You cannot be ruler over many things u
you have first been ruler over a few. You are
ready to use the ten talents until you have first learn
to use the one. Using the one talent right where y
are will open for you a broader field to allow for
stronger growth and increase. These days of cha
ing world conditions are golden opportunities for
uncovering and bringing to light of those hidden tale
which have hitherto lain buried. Forced now by nec
sity many men and women are today bringing into
tion undreamed-of abilities within themselves. All
years they had been there awaiting the command
come forth into living action.

So, right now, in your home or your office, or wh
ever your field of work may be, uncover the talent th
you have kept hidden. Put into action that sleepi
desire in your heart to do the big thing, to be t
noble man or woman. This you can do and be only
using the strength and power that you have at this m
ment. Thus you will find that beginning with the o
talent, being faithful over small things, you will af
a while find yourself the possessor of the ten talen
the ruler over many kingdoms.

JAMES ALLEN SAID: *There can be no progress, no achievement without sacrifice, and a man's worldly success will be in the measure that he sacrifices his confused animal thoughts and fixes his mind on the development of his plans and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.*

The Transforming Power of Prayer

The Method of Prayer

By FRANCES W. FOULKS

The One who is our teacher always prayed according to Principle

Day after day as we pray without ceasing we are transformed in soul, mind, body, and affairs

Mastery comes to no one except he start just where he is and earnestly and continuously seek to know and do according to the divinity within him

THERE is a method of prayer, a science of prayer that man can master and use as he does any other science. Slowly, perhaps, but surely students of things spiritual are coming to know that prayer, which is the means by which man unfolds his true nature, the nature that God involved in him in the beginning, is not to be left to guesswork, to hit-and-miss methods. Our results in the past have the earmarks of guesswork, as if the results of our prayers about problems that needed solving had come from guessing at the answer. We have seemed to hit the desired results sometimes, missing them others, instead of working out each problem according to principle and finding in prayer the transforming power that brought forth accurate results. We are beginning to see, although sometimes it seems as "through a glass, darkly," that there is a science of prayer that will transform the race, and that to acquire an understanding of this science and put it to use is the most important work of man's life.

The One who is our teacher always prayed according to Principle and with results described by Martha shortly before the raising of her brother Lazarus:

"Whatsoever thou shalt ask of God, God will gi thee." The same teacher in a few words tells us t science of prayer: "But thou, when thou prayest, ent into thine inner chamber, and having shut thy doc pray to thy Father who is in secret, and thy Fath who seeth in secret shall recompense thee."

When a person has served his apprenticeship prayer, he has mastered to some extent at lea the human mind and its thinking process, and h brought it toward submission to the Christ mind. H knows then that to obey the first direction, "Ent into thine inner chamber," he is to turn the mind whole attention from the outer need toward the reali of Spirit. He knows too that to take the second ste "Shut thy door," he must stop the mind from goin back to functioning on the personal or physical c material plane, in order that all its attention may b given to things of the inner realm, and in order tha the mind itself—becoming still enough, receptiv enough—may be a channel through which the wealt and beauty of Divine Mind finds expression.

Having thus learned to enter the inner chambe and shut the door, the next injunction is to "pra to thy Father who is in secret." These few word hold a very deep and mystical meaning, a meanin that is far from the sense mind through which ma usually functions and that, when understood, lead to divine mastery. Only a mind far advanced in self lessness, impersonality, far advanced toward uni versality, a mind such as the Master's was whe He uttered these words, can fully know the mystica meaning of this part of His instruction concernin prayer. Mastery comes to no one except he start jus where he is and earnestly and continuously seek t know and do according to the divinity within him Then only does he become constant enough, receptiv enough to be God-taught, strong enough to use thi teaching to master life's problems.

CHRIST JESUS, who was master of heaven and earth, the within and the without, said, "I can of myself [the human self] do nothing." He tells us the secret of His mighty mastery over disease, lack, the elements, death, in such statements as these: "I am in the Father, and the Father in me." "The Father abiding in me doeth his works." "I speak the things which I have seen with *my* Father." "It is my Father that glorifieth me." "All things whatsoever the Father hath are mine." "The Father loveth the Son, and showeth him all things that himself doeth." When the disciples asked to be taught to pray, He answered them, "After this manner therefore pray ye: Our Father who art in heaven," and again He said, "Lo, the kingdom of God is within you."

To pray as the Master prayed, we must form an entirely new conception of the word "father." In our old way of thinking the word father always brought to us thoughts of personality, physical form, earthly relationship. Christ Jesus said, "Call no man your father on earth: for one is your Father, *even* he who is in heaven." The word father in its true sense means first cause, creator, originating principle, prime mover; it means the inventive, producing action of mind. Christ Jesus, using the word in its true sense, meant the Mind back of creation that gives all things their initial impulse and in which all things live and move and have their being. He meant Principle, omnipresent, omnipotent, omniscient within man as his individual working power, without him as the creative, sustaining, universal Power.

AS WE EARNESTLY study this interpretation of the word father, there is revealed to us more and more of its inner meaning. We come to understand that to "pray to thy Father who is in secret" is to make union with the Mind that is the creator of whatsoever we need, to become receptive to that originating principle within us which holds within itself the solu-

tion of that which will fulfill our need. Through t recognition and acceptance, which prayer is, the "ther who seeth in secret" recompenses us by reveal to us that which was secret or "withheld" before laid hold of Principle. The recompense comes in cordance with our need: the answer to our questi the solution of our problem, the fulfillment of need.

Again we have the Master's instruction concerni our outer needs, those needs which man is so mu in the habit of imploring a God in far-away heav to supply. He said, "Your heavenly Father know that ye have need of all these things," meaning th in the Creator lay the fulfillment of the need of t created. In His next words Christ Jesus gave us t method of laying hold of that which would lead to t solution of our need. "Seek ye first his kingdom, a his righteousness; and all these things shall be add unto you." If we would be worthy of doing Chr works, if we would be fitted to pray the prayer th starts into activity the glorious good for which c soul has long yearned and our mind has long prayed the good held by the Father for us from the beg ning—we must put aside secondary things and fi make the search to know the Father and to ent into His mystical kingdom. We need to establi a deep realization that the kingdom of heaven is with us, that it is a realm of divine ideas, ideas richer far than those we have associated with an imagina heaven in the sky. To seek His righteousness is bring our mind in right relation to Divine Mind, the likeness of which it was created, that we may able with our mind to lay hold of the kingdom's powe ful ideas of wealth, beauty, wisdom, wholeness, li substance, peace, and joy that lie within us awaiti our recognition. This is also what Paul meant wh he said, "Be ye transformed by the renewing of yo mind, that ye may prove what is the good and acce able and perfect will of God."

IN THIS INNER REALM of divine ideas with which our mind, functioning as He created it to function, is capable of making contact, lies ideas that are the remedy for any need, ideas that hold in them the power to fulfill any desire. These rich and powerful ideas of the kingdom of heaven, prepared for us by the Father in the beginning, are the essence or essential part of that which is needed or desired in the outer. These ideas hold the initial impulse, the Father principle that starts into activity the power that completes the idea in manifest form. Holding an idea unwaveringly in mind unlocks its power to act, keeps it functioning, finally bringing the secret nature of the idea into visibility. The time required for this transition from the innermost essence to the outermost form is determined by the Christlikeness of the mind holding the idea. Our Lord and Master Christ Jesus knew not time in connection with prayer, only immediacy. He could give the need and its nothingness so fully to the Father that He was immediately one with its fulfillment and could say, "Father, I thank thee that thou heardest me." Having made full and instant connection with the Father doing His works, He had the same full and instant response.

As we come to understand more fully the relationship between the inner and the outer, become more familiar with the realm of divine ideas within, we shall come to know just what idea we need and how to lay hold of it to have the outer need met. Then we shall incorporate this idea in a prayer of recognition and acceptance, undeviatingly holding to it until it becomes flesh to dwell among us, full of the grace and glory of the realm from which it came, of the essence from which it was formed.

IF IN THE OUTER we have the appearance of lack, of poverty, we shall know that we do not have to implore a far-away God for relief from these, beseeching Him for a position, an income from somebody or from

some investment, or the equivalent of these, in or
that our need may be met. We shall know that w
is needed to still this human mind is to turn the
from appearances and, looking to the Father in wh
lies the secret of fulfillment, lay before Him the see
ing need, as if it were an empty vessel waiting
His filling.

Having come to recognize that all that ever h
been or is visible came forth from divine substan
we give our whole attention to this divine idea:
still, and know that I am substance. Then does t
idea begin its activity within us, in the stillness reve
ing to our waiting mind its own true nature: th
it is inexhaustible, eternal; as abundant and as fre
ours as the air we breathe; capable of taking fo
and filling full, even to overflowing, any vessel that
hold out to it. This revelation fills our empty mi
with opulent thoughts. These thoughts, becomi
powerful, move toward expression, bringing forth
the outer after their kind, precipitating the ide
likeness, even as gold was precipitated through t
channel of a fish's mouth, to meet the Master's ne
of tax money.

IF IT IS SICKNESS, disease, pain that is our experienc
we need to go to the Father, realizing that it
He who holds the secret of wholeness, health, eas
With a mind freed from the thoughts of the appea
ance, we recognize and make ourselves receptive
that crystal-clear River of Life ever flowing uswar
Relaxing ourselves to the inflow of this stream of li
listening to its rhythm, we hear, "I came that th
may have life, and may have it abundantly." Accep
ing the Father's gift of eternal and inexhaustible li
with praise and thanksgiving, we become conscious
its activity, feel it cleansing cells and tissues, strengt
ening nerves and muscles, vitalizing ducts, glan
organs, transforming us from the innermost marro
in the bones to the outermost skin, making us ne

eatures, according to the pattern from which we were eated, even the Christ body.

If a person needs guidance, the divine idea, divine isdom, holds for him its own revelation, leadıg him into ways of pleasantness, paths of sucess through right decision. If one has discord of ind or surroundings, going within, dwelling on peace, armony, bringing the mind into concord with the Faıer indwelling, changes the outer to a likeness of the ithin. Sorrow can be changed to gladness by knowıg the joy of the Lord indwelling in the soul. Hate, ıtolerance, oppression on the part of oneself or others an be quickly dissolved by that most potent of Christ aracteristics, divine love; and as it becomes estabshed in one's mind it becomes a mighty magnet to raw forth the good of others, and to radiate that hich is one's own glory to the whole world. If one eed a home, a position, a place of service, knowing nd giving thanks for the place prepared in the Faıer's plan of good brings its own fulfillment.

WHEN WE ARE SEEKING the prayer life, we at first lay hold of these ideas while praying intermitently, when some crisis or special need arises. After time we come to know what the Master meant when Ie said, "Lay up for yourselves treasures in heaven"; nd what Paul meant when he said, "Pray without easing." Having turned more and more often to diine ideas within, charging our conscious mind with nem, we find that we no longer think as of old, no onger judge according to appearances. We think in erms of divine ideas, our mind constantly active in rayers of recognition and acceptance of the good of ne kingdom of God within.

As we awaken to each new day, our heart and mind s lifted in a song of praise and thanksgiving for its pportunities of growth and service. The body, as is bathed, is made receptive to purity, strength, itality, and beauty through the recognition of an in-

flow of life more abundant, a realization of the in
pattern, the divine body immortal, incorruptible.
it is clothed materially, it is clothed mentally w
robes of righteousness, garments of praise; there
putting on of the seamless robe of Christ holiness. F
and drink are recognized as outer forms of the in
life and substance, as manna from the Most High
refreshment and renewal of mind and body.

The day is started with a realization of the Ch
indwelling, overshadowing, upholding, ever going
fore to make safe and glorious the way. The da
moments are filled with inner praise and thanksgiv
for wisdom, harmony, love, beauty manifesting th
selves in the outer life as the joys of a happy ho
of a successful business, of true friendship. Slee
in the realization that "underneath are the everlast
arms," the night becomes the soul's sabbath, a pe
of relaxation of mind and body, both being refilled
renewed as the soul waits before the Most High C
receiving that which it needs of knowledge and s
tenance and strength to prepare it for another day
abundant Christ living. So day after day as we p
without ceasing we are transformed in soul, m
body, and affairs, and coming into Christ masters
we are of the new race that is to usher in the
age of God's kingdom.

*FATHER-GOD, Thou who art the Creator of
being, the originating Principle, the Prime Mo
of all the good that has ever been mine, that ever s
be mine, I empty myself of all manner of error thi
ing. I lay down my needs before Thee: a mind need
more Christlikeness in its activities, a body need
more of the life and strength and beauty of the Ch
body, affairs needing more harmony, wisdom, a fu
expression of abundant Christ life. These need
commit fully to Thee. Making union with Thy m
I enter Thy kingdom of rich ideas, and partaking of
wealth of its ideas—its purity, peace, life, substa*

holeness, wisdom, joy, beauty—these become established in my conscious and subconscious minds and, becoming active for me, produce their own perfect manifestation in the outer.

I praise and give thanks to Thee for the revelation of Thy kingdom indwelling. I praise and thank Thee that I am learning to abide in this kingdom of wealth, that its rich ideas are continually becoming flesh, and are expressing in me and through me and for me the wealth of their grace and glory.

EDITOR'S NOTE—This is the fifth of a series of six articles by Miss Foulks. The sixth will appear in February UNITY.

Today

I cannot change the yesterdays,
  Nor ravel one design,
But I may give continued praise:
  Today is mine.

I care not what tomorrow brings
  To make my life complete;
Within my heart a small voice sings:
  Today is sweet.

And every shining hour shall be
  Resplendent to my mood,
Since I possess the certainty
  Today is good.

Nor shall I hold one lingering grief;
  With Love made manifest,
My soul renews its glad belief:
  Today is blessed!

—*May Carleton Lord*

Call No Man Common

By JEAN H. PHILLIPS

God showed that I should not call any man common or unclean

EVERY PERSON IS WORTHY of being accepted in spirit of high expectation. Beneath what m appear to be unfathomable layers of grossnes beneath all contrary appearances, there lies, eter and immutable, his true spiritual identity. "I said, are gods."

Each one knows himself as a richly complex i dividual, possessing ideals and aspirations; strugli constantly to crush out his impure tendencies; havi thoughts of transcendent beauty beyond the power words to express.

We all understand that we are of inestimable valu All this we know about ourselves. But of our neighb we know only what we see and hear and sometim vaguely feel. That below the surface his life is teer ing with aspirations and struggles and beauties co parable to our own, we seldom stop to think. W judge solely by the outer man, remembering only dim that there is in him an inner man. As to his value, t whole burden of proof rests upon him. When he fai to supply this proof, he is judged by his words a acts, which too often label him with unworthiness.

Sensing his own intrinsic excellence, but witho a method of developing it, he may become embitter because the world does not see him as he is. He m give way to self-doubt and by his very actions contr dict his convictions. He is in danger of being overco by a sense of inferiority. He needs our recognitio then, our faith in his essential merit.

The greatest kindness we can do him is to acce him; believe in his possibilities; see him as a glorifi

. He will instantly feel our faith, and it will give new courage. He will gratefully find himself free ɔring forth that which he knows is his best. He open up the treasures of his spirit with the assur- ɔ that we understand and appreciate them. Know- that some one believes in him, he exerts himself ive up to the faith reposed in him, thus developing ɜe very real qualities of nobleness which lie "sleep- but never dead" in the heart of every man.

By our appreciation of his good qualities we praise good—the God—in him. To praise means to glori- to magnify, to extol. Praise draws out the good ɔeople as the sun draws out the plant from the dull wn seed in the earth.

RETURN WE ARE enriched by what he has to give. To Emerson each new person that crossed his path ; a new adventure, a rich, unexplored mind, the pos- e bearer of rare and lovely gifts of thought. He ;ht even be the savior of the race. In each soul there ;omething unique and unknown, some special gift t it alone possesses. By seeking to discern more and re the infinite riches indwelling in every man, we y become the instrument by which untold good is ught to light. Much goodness and kindness and therliness is shut up in human hearts for want of a nulus to call it out. Much excellence and virtue is iting to be born, needing only the encouragement of esponsive spirit to bring it to blossom.

Let us then determine to take in with joyful accept- e every specimen of humanity that comes our way, ɔwing that beneath even the most soiled and tattered ɜppings he carries a pearl of great price.

Let our receptivity be large enough to enable us to ɔice in everybody's offering, no matter how poor or ignificant, remembering that even mighty things ɜe small beginnings. Let us, with a spirit as sensi- ɜ and ready as a cut jewel to reflect every light, be ɔonsive to the needs of others for encouragement, ɜssurance, and acceptance.

SETBACKS

Why Do We Have Them?

By BLANCHE SAGE HAZELTINE

All things that come to us are the result of our ow thinking

There is much yet to be learned about the univers law, but it is by seeking that we find

If we learn from life and grow by the learning, the the setbacks will come at greater intervals

THE EXPERIENCES TO WHICH we apply the "setback" are such only as long as we allow to be. There are many of these so-called set in the life of most of us, some of them financial, concerned with health or the lack of it, and some nected with friendship, love, and ambition. The of setback one usually has depends upon one's hal mental atmosphere. All of us have either hea made statements something like this: "Just wl seem to be sailing along smoothly something giv a setback." If the setback happens to be fina then one is apt to hear this: "There is no use tryi save money. About the time I have accumulated and think I am at last getting on my feet, along c some unexpected expense and wipes out all my savi

Thomas Masson gives us a thought in this co tion that sheds some light on the reason for thes backs:

"It is indeed the unexpected that always seer be upsetting us. We do not know that the unexp is only a trap that we have previously set for selves."

When we can understand that Mr. Masson has what is true, we have taken the first step toward

›ming the power to harm that setbacks have. Until ıe knows the source of a trouble one is in no posi- on to remedy it. Just to know that setbacks are not ›mething sent to us from an outside source but some- ıing of our own contriving tends to give us more con- dence in our power to conquer them. If we have set ıe trap, then it should not be impossible for us to learn ow to spring it without harming ourselves. And hav- ıg done this, we can learn not to set the trap again.

DO YOU PERHAPS DOUBT that all your setbacks have been of your own making? Have there been times ›hen you were most seriously set back by others? ›hen through injustice, cruelty, or ignorance others ave hurt you, have stripped you of what was yours ither financially or in matters of happiness or health? f we think about it quietly for a moment, I am sure ve shall be convinced that even in such cases the state- nent that we have set the trap ourselves holds good. ll things that come to us are the result of our own hinking. If a setback, no matter of what sort, comes o us from another, he is merely the instrument through hich the law works. True, he may be totally uncon- cious of being merely an instrument. He may even eel that he has deliberately done this thing and is en- irely responsible for what has come to pass. He may ave wished to revenge himself, and according to his ature may either gloat over or repent of his deed. But ıe fact remains that the setback could not have come › us if something in our own thinking had not been avorable to it. The only responsibility the other per- on has is for his own faulty thinking, which is creating npleasantness for him. He need feel no responsibility or what comes to us, but only for letting himself sink › the level of such thinking and acting, as the case ıay be.

How frequently we hear this sort of remark: "He or she) has ruined my life." No one can ruin our fe if we understand and abide by the law. They may ry—that is their problem—but they cannot hurt us if

we will not allow them to do so. When we take attitude we no longer waste time giving power to otl to make or break us.

I KNOW THESE ARE broad statements, but they are cording to spiritual law, and although we may be able to fulfill the law entirely right now, we begin to train our mind toward such fulfillment. sooner we do this the happier and more contented shall be. Just because we have not developed the ab to live in perfect accord with the law is no reason giving up trying. It is by trying that we learn to o and we benefit just to the extent that we obey. Tl is much yet to be learned about the universal law, bu is by seeking that we find.

If some one has harmed us (that is, if some one been the means by which our own harmful thought come back to us), we must take our medicine, but still have the power to decide how we shall take it. Masson, in his book "That Silver Lining," again g us a helpful thought. He says:

> In the midst of some period of complacency you will denly and unexpectedly receive, through some friend, a buff that will sting you to the quick. And you will b quick to resent it; but after the smoke has cleared a and you can look back calmly upon the incident, you be amazed to see that this was a corrective; that it necessary, that in no other way could you have been right. In short, your friend was only an instrument thro which God administered His rebuke.

THERE IS A HELPFUL THOUGHT in this paragraph, I do not like the phrase "through which God ministered His rebuke." It savors too much of personal. I like better to say "the instrument thro which the law of cause and effect, which you had in motion, worked." It is the law of God, but you vite rebuke by failing to adjust yourself to the law

When we learn not to blame others for what co into our life, no matter how plainly the evidence n point to their guilt, then we attain at once a feeling

edom. It isn't always easy to get this viewpoint, be-
ise we are looking at the surface and fail to go deep
wn to the truth. Then, too, it is comfort of a sort
blame another for our troubles. Perhaps we have
rformed a task apparently as well as we can, and
ne one finds fault. The first impulse and the one to
ich we yield too often is to feel hurt and put upon, to
l sorry for ourselves.

There is but one force more destructive than self-
y, and that is fear. If we have learned to under-
nd that nothing comes to us except by our thought
conscious or unconscious—then we shall not give way
this feeling. We shall endeavor to see why the crit-
sm has come to us. We shall take our thinking out
the personal—away from the instrument—and put it
on the criticism. Can we improve our work? Is it
ssible that there may be a better way? Thus we may
en the door for the entrance of a new idea that will
ake our work easier or more satisfactory. If we al-
wed our thinking to become dulled with self-pity, we
ould never perceive the new idea.

HAT IS WHAT I mean by choosing the way in which
we will take our setbacks. Since we bring them upon
rselves we may as well use them to advantage. Un-
we learn to do this we shall remain in the state of
ind that set the trap in the first place and we shall go
und as do squirrels in a cage, in a vicious circle of
tting and being caught in traps. A woman once suf-
red a blow from another person that was intended to
but kill her—a figurative blow; but its effect was
ch worse and much more lasting than a literal blow
uld have been. It seemed cruel and heartless and
thout apparent excuse except a desire to hurt deeply.
did spring from such a desire. The one who de-
ered the blow hoped it would hurt and hurt deeply.

We can imagine how difficult it would be to refrain
om hating a person who had dealt one such a blow,
ore especially since the recipient knew that it came
om a heart full of hatred. But the fact that it was

intentional had nothing to do with the recipient. '
was an affair between the one who gave the blow
the law of his being. He would reap as he had s
The truth is that no such blow could have been
if the one who took it had always lived in tho
according to the law of Spirit. If she had abided by
knowledge of the law, she would not have been
by anything that the other could have done or said
took time for her to recover her balance. She
stunned and hurt and almost driven mad, but final
a long "finally"—she came to see the thing in the
of Truth. She knew that she had no reason, in Sp
to hate the one who had tried to harm her. She
that she herself had unknowingly invited the blow.
seeing this steadily she was able to develop her ab
to see in the light of Spirit that the seeming blow
really a blessing. She lived to rejoice that the
had been delivered.

DOES THIS SEEM FANTASTIC? Believe me, it is
Try it, and see if you cannot in this way turn
seeming setback to such good account that it bec
a blessing. It is up to us to decide how we shall
any circumstance in life. If we learn from life
grow by the learning, then the setbacks will com
greater intervals. We shall become spiritually
enough so that we no longer by thinking set traps
which we shall stumble at some time or other.

When a setback comes apparently out of a clear
at a time when we seem to be doing our best, sup
we refuse to let it become a reality, to set us back at
Suppose we seize it as an opportunity to grow
broaden our viewpoint. If we do this we shall find
selves further along because of it. It might help to
this thought or something akin to it: *"I no longer
bor any thought of self-pity or injustice. Nothing
good can come to me."* Then no matter what co
we shall steadily refuse to see it as bad. We shall n
use of it as good. What chance has a setback aga
this sort of wisdom?

The Dominant Consciousness

By GRACE IRENE CARROLL

Faith is that vital something necessary to every demonstration

We are constantly creating the good, bad, or indifferent according to the quality of our creative process, our thinking

It is impossible to keep one eye on outward conditions and the other on the Truth of the inward perfection

MANY TRUTH SEEKERS WONDER why their efforts at demonstration do not succeed. They have a desire for some particular good. They start ıt most earnestly to demonstrate it, affirm its reality, ıd look expectantly for its realization. But as time ısses and their objective fails to materialize, they ow lukewarm and relax their efforts until they even-ıally give up trying. "I simply cannot demonstrate" their discouraged argument. They believe in the inciple but fail in its application. Why is this? That ruth is demonstrable goes without saying, and not fore it is demonstrated can it be said to be really ıderstood. If then we are failing in our efforts, it is cause we need to understand more and better.

To begin with we must examine our consciousness. hat are we really holding there, Truth or its op-site? To affirm, "I am health," one moment and the xt second think, "My head aches" or "I wish I could t rid of this indigestion," is to make no demonstration health. The Bible tells us that we are made in the age and likeness of God. Since the nature of deity to be creative, being made in His image and likeness

means that we too are creative by nature.

We are constantly creating the good, bad, or different according to the quality of our creative p ess, our thinking. Creating is mental picture-mak Our visualizations take form and become outpictu For what we see in the mind's eye tends to materia Much of our creating is abortive because our thin is not concentrated or "one-pointed" enough. Wher thought is not sufficiently clear and concentrated mental picture is blurred because of underexpo If we form a picture in the mind and hold it persis ly, it will develop in time and our creation will m rialize. But clear thinking is something that is practiced by one person in a thousand. Many pe are averse to working mentally. They are men lazy, and since concentration is difficult, they make dim pictures, and the demonstrations are conseque imperfect.

SUPPOSE WILBUR WRIGHT when he was mentally ating his first airplane had merely thought, " thing ought to succeed. I hope it will, but I have doubts." Would he ever have brought his idea to cess? Never! He held firmly in mind as his domi consciousness the perfect idea of a practical flying chine until at last it was materialized. No doubts! fears! No half-hearted efforts! Instead, a driv impelling, forcefully creative idea that dominated working consciousness until it was materialized successful lighter-than-air machine. That is the derlying principle of all success. For it is the *inant* consciousness that controls our creations: mere idealism, not mere persistence, but domi faith: seeing a thing already objectified!

This quality of faith mystifies many. They ider it with mere belief. But there is a vast differe Faith is that vital something necessary to every onstration. It is the divine, creative part of us ir tive operation. Genius has been called "the visio the spiritual man." An ardent love of truth and

ire to know lie back of all the great discoveries
it have ever been made; a pushing aside of all petty
icerns and cares to make way for the dominance
the all-consciousness. It was thus that Newton, see-
the apple fall to earth, was enabled to perceive the
isible force that pulsates through apples, worlds,
is, and galaxies and to discover the law of universal
ivitation. Fraunhofer, intently studying the spec-
um and divining the identity of the lines of sunlight
th those of iron, sodium, and other elements, deduced
oneness of substance in all worlds and suns.

ONCENTRATION, "ONE-POINTEDNESS," until the all-
consciousness transcends the limitations of the ma-
ial mind, brings insight and illumination; and from
s illumination faith is born—a sure knowing. In
ier words, success came because the divine idea dom-
ted. The I AM voiced itself.

Without this dominant consciousness there is no
ation. "Unstable as water, thou shalt not excel,"
s the Bible. And in the 91st Psalm we read,
e that dwelleth in the secret place of the Most High
hall abide under the shadow of the Almighty."
. Note the word "dwelleth." To dwell means to take
one's residence, to stay; in terms of consciousness it
ans thinking of one's demonstration not only now
d then but constantly, living with it, letting it absorb
, making it the dominant consciousness. If we would
nonstrate all good, we must think, speak, act, and
good only in order to bring it into manifestation.
ye abide in me, and my words abide in you, ask
atsoever ye will, and it shall be done unto you," Je-
tells us. Note that "if." And James says, "Ask in
th, nothing doubting: for he that doubteth is like
surge of the sea . . . Let not that man think that he
ll receive anything of the Lord." Effort, that is
say, must be steady and continuous in one direction.
ppose Wilbur Wright had worked enthusiastically
a short time on his invention, then given it up in
couragement, returning to it later with only half-

hearted hopes. Would his dream ever have mat
ized? Unquestionably not! His idea dominate
consciousness, forcing him to stick to it until i
worked itself out and been manifested materiall

IT IS THUS THAT all demonstrations are made.
the vision, then the assurance, and then the
ization. Ardent desire and firm expectation:
who fail to demonstrate good either desire too t
or expect too doubtingly. Sometimes desire has
ficient ardor, but expectation is too half-hearted
all depends upon the degree of confidence one is a
put into one's expectation. "I believe in the la
demonstration," some one says, "but it just d
seem to work for me." It doesn't work because ex
tion that it is going to work is lacking. The p
hopes it will; he endeavors to anticipate confide
but his hopes are mixed with the faint doubts th
vite defeat and insure it.

"How can I develop confident expectation?"
sometimes asked. My reply is: by watching your
sciousness and making faith in All-Good dominant
know that you are one with infinite goodness and
dance, which intends that all good shall be yours.
in that good not just now and then, but contin
Make good your dominant consciousness. "Ye
seek me, and find me, when ye shall search for me
all your heart." Not halfway measures; not lukew
desires. The search for Truth must absorb us,
dominate heart, mind, and soul if we would realize
oneness with all good, peace, joy, and perfection w
is ours inherently.

The first commandment, as Jesus gave it to
"Thou shalt love the Lord thy God with all thy h
and with all thy soul, and with all thy mind, and
all thy strength"; that is, live not merely the neg
life of conscious rectitude that seems to satisf
many people, but the positive, vibrant, joyous li
the Spirit, of love incarnate in action.

HE DOMINANT CONSCIOUSNESS of the earnest Truth student is one of absolute joyousness and freedom m care. For mentally placing things lovingly in the nds of the Father and trustfully leaving them there, owing that everything that God made is good and rfect and was meant for us, is to realize only the good omnipotent in our demonstrations. But one's entire pport must be given to Truth, to the one Presence d Power, and all negative appearances must be de-ed and blotted out if we would free ourselves from e dominion of limitation and lack and from failure our demonstrations.

Knowing Truth absolutely, confidently, and expect-tly is the only way ever to realize it; but looking r results, keeping thought centered on the material anifestation rather than on the spiritually perfect ngdom within, where what we ask for already exists, ten deprives us of the desired blessings. It is im-ssible to keep one eye on outward conditions and the her on the Truth of the inward perfection. Negative oughts and words separate us from our supply of od, whereas keeping steadfast, letting good dominate, lows that good to become manifest. Most of us iden-fy ourselves too much with matter, with the physical dy through which we function, and with outward cir-

Hold fast that which is good.—PAUL

mstances. Those who identify themselves only with e spiritual forces of the God within themselves hieve results incomprehensible to those who fail to rmit Spirit to dominate all their thinking.

"But I really do try," some one expostulates. "Why es not success crown my efforts?" To them I say, aim it! Identify yourself with the health, joy, per-ction, and abundance that you are seeking. See noth-g else, admit nothing else, and you will know nothing ut the satisfaction of perfect demonstrations. Make ood your dominant consciousness.

Getting or Becoming— Which?

By THEODOSIA DeWITT SCHOBERT

Are there enough inner reasons for searching afte God and His Truth with all one's heart, even thoug no outer gain should be accomplished thereby

Each one must do all he can to be worthy of th "blessings of Jehovah" and reasonably able to us them when they come to him

In dealing with any outer problem, the importan thing is how you respond to the opportunity tha the problem affords you to develop and strengthe your Christ characteristics

"I CAN'T DEMONSTRATE FOR MYSELF. Some ago, I made one of the clearest demonstra for some one else that I have ever known. can't I help myself? I know that I think thi shouldn't, but I know that God is love and I know to be like Him I must be loving, and I am usually that way—unless I am tantalized beyond reaso seems that reading books and articles doesn't hel though I enjoy them. I guess that I need your sonal help. That's why I am writing to you."

"I prayed for the Lord to give me a couple of dred chickens, and He provided as I asked. Now are all dying with the croup. I can't see why th wise Father who would give the chickens would let all die."

"If God is a just, loving, all-kind Father, why He want His children to be so unhappy? Why w He let me have the work that I am trained to do am contented and successful in, instead of forcin into some other work? My faith is getting weake stead of stronger, for I have been praying so hard

g to no avail. I stayed home all summer, and gave all my plans for a nice vacation, position, and all. n you advise me or tell me what to do? Will God an- er your prayers if He won't mine?"

Remarks like the foregoing, and similar remarks it come to my attention now and then, cause me to the question that I have chosen as the title of this icle. I am passing the query and the remarks to you, with some of the thoughts that they aroused my mind.

MAN, AWAKENED to the truth concerning himself and his possibilities, is often more interested in re- ving blessings from God than he is in developing necessary Christ consciousness and characteristics it will enable him to manifest the good that he desires d that is his divine birthright. "Getting" is of all- sorbing importance to him, but it should be a minor sideration. Obtaining some outer thing that he needs desires is his principal objective even when seeking develop faith and understanding. Then he wonders y he does not demonstrate, why he cannot get what wants when he wants it and in the way that he nts it. When he makes a demonstration, it is only a rtial one, or if he demonstrates along one line, some cumstance arises in another quarter that counter- s, to some extent at least, the demonstration made. thing seems satisfactory or sure. So he asks the son and where the trouble lies.

Jesus's words "But seek ye first his kingdom, and righteousness; and all these things shall be added to you," when understood aright, explain the whole tter. But the individual very likely will say that knows this and is seeking the kingdom. If he will amine his mind thoroughly and honestly, doubtless will discover that the latter part of the text is of ramount importance to him. It is only to get the ings that are to be added that he makes any ap- eciable effort to find the kingdom of God and His ghteousness.

A GOOD QUESTION to ask oneself in order to what the intent of one's heart really is (f heart is very deceitful, we are told in Jeremiah whether or not one would still diligently seek to stand and practice Truth in one's every thought, and deed if one never expected, because of one's ing the kingdom, to receive a thing in the outer, to a physical demonstration by means of it? Are enough inner reasons for searching after God ar Truth with all one's heart, even though no outer should be accomplished thereby? If after dee honest consideration a person can answer these tions in the affirmative, he may rest assured th really is seeking the kingdom first.

> "The blessing of Jehovah, it maketh rich;
> And he addeth no sorrow therewith."

If your demonstration falls short in any part or if it brings care or trouble in its wake, this cause of lack of understanding on your part, c selfish interests have entered in some way. In heartedly seeking the consciousness of the realm vine ideas and their right relation in your life kingdom of God, and his righteousness") you w come wise and understanding enough of heart to proper use of the supply that you receive, so tha joy and harmony will result. Perhaps if the de who demonstrated the chickens had sought ear beforehand to learn the needs of chickens, she have known how to care for them in the particula that was evidently required. Then they would no developed the croup and died. Perhaps she fai demonstrate a suitable place to keep them before onstrating the chickens themselves, and this may been the reason why they failed to live. Each one do all he can to be worthy of the "blessings of Jeh and reasonably able to use them when they co him. In other words, to his faith he must add u standing and the other divine characteristics nece to make the results of his faith satisfactory and

g. Peter recommends this. (See II Peter 1:5-11.)

VHEN YOU CANNOT DEMONSTRATE for yourself it is because you need a deeper God consciousness to :able you to become more detached from your lesser lf, to become more impersonal in your attitude to-ard your affairs. The needs, desires, and experiences the little self seem so real. To overcome a sense of harmony in mind, body, or affairs, this self with its terests must be released from your mind and must ase to be the all-absorbing presence in your thought. ıis can be accomplished by placing yourself fully in e Father's hands and declaring earnestly, because 'u mean it, "Not my will, but thine, be done." Then rn your full attention to God by affirming and medi-.ting on your oneness with Him, with His omnipres-ıce, omnipotence, and omniscience, until you become holly engrossed in your contemplation of Him. Thus ɔu will be raised to the Christ or spiritual cosciousness ɔr the time being at least, and when you return in ıought to the affairs of your outer life, they will have ıken on a new meaning for you. You will find that ɔu can deal with them, no matter how unmanagable ıey may have seemed to be before.

'N DEALING WITH any outer problem, the important - thing is how you respond to the opportunity that ıe problem affords you to develop and strengthen ɔur Christ characteristics—faith, understanding, :eadfastness, courage, honesty, ability, wisdom, and ɔve. When you understand this, and earnestly en-eavor to make the most of each opportunity to over-ɔme negative thoughts and habits within yourself and ɔ establish the true, when this is of greater impor-ance to you than the manifestation of health or supply r whatever outer thing it may be that you need, you vill find that the outer demonstration will come about asily, at the right time. You will also realize abun-ant blessings that you had not thought about or asked ɔr.

Then remember always that you are not her marily to get things, though all that you need an use to good advantage has been provided richly fo by the loving heavenly Father from the beginning are here to deal with experiences that will enabl to become like Him in manifestation as you are al like Him in Spirit. Knowing this and bearing mind, you will have less inner warrings and outer bles to contend with. You will advance more ra toward that condition of perfect bliss wherein all of former inharmonies, lack, and discontent w remembered no more. "He that overcometh sha herit these things."

Mountain Dusk

By Ethel Romig Fuller

As in this twilit peace I rest—
  Feet dangling from the brink
Of a pinnacle I've climbed
  To watch the snow turn pink
Upon a distant mountain, which
  Is carven sharp and high
Across a maze of green foothills,
  Against a gentian sky—

As in this twilit peace I rest,
  My thoughts go questing up
The slopes of purple canyons, past
  A sparkling lake they cup
As by a ladder, whose great rungs
  No human feet have trod,
And on into infinity
  There to commune with God.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JANUARY 6, 1935.

ty Subject—*The Substance of Things Hoped For.*

ernational Subject—*Peter's Conversion and Call.* —John 1:35-42; Mark 1:14-18.

35. Again on the morrow John was standing, and two is disciples;
36. And he looked upon Jesus as he walked, and saith, old, the Lamb of God!
37. And the two disciples heard him speak, and they owed Jesus.
38. And Jesus turned, and beheld them following, and h unto them, What seek ye? And they said unto him, bi (which is to say, being interpreted, Teacher), where lest thou?
39. He saith unto them, Come, and ye shall see. They e therefore and saw where he abode; and they abode with that day: it was about the tenth hour.
40. One of the two that heard John *speak*, and followed , was Andrew, Simon Peter's brother.
41. He findeth first his own brother Simon, and saith o him, We have found the Messiah (which is, being rpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, said, Thou art Simon the son of John: thou shalt be ed Cephas (which is by interpretation, Peter).

14. Now after John was delivered up, Jesus cam
Galilee, preaching the gospel of God,
15. And saying, The time is fulfilled, and the ki
of God is at hand: repent ye, and believe in the gospel
16. And passing along by the sea of Galilee, h
Simon and Andrew the brother of Simon casting a
the sea; for they were fishers.
17. And Jesus said unto them, Come ye after m
I will make you to become fishers of men.
18. And straightway they left the nets, and fo
him.

GOLDEN TEXT—*And Jesus said unto them.*
ye after me, and I will make you to become f
of men.—Mark 1:17.

SILENT PRAYER—*I stand fast by reason o*
firm faith in the Christ within me.

Faith is one of the indispensable qualities of
and to its study we are to devote an entire qu
Peter, whose life and letters have been selected a
subject of study for the first quarter, represents
His original name, Simon, signifies hearing, o
receptivity and ability to discern Truth. "Faith
eth by hearing" and is a necessary foundation fo
building up of spiritual consciousness (the chur
Christ) in the individual life. Therefore Simon's
was changed by Jesus to Peter, or Cephas, me
rock, or the firm foundation for character that
unwavering and enduring quality supplies.

In our development we are said to move in c
These cycles are really degrees of growth tha
attain one at a time, beginning a new cycle afto
have completed the one just preceding. In our li
understanding we sometimes allow ourselves to
discouraged during the period of transition fron
cycle to another. We forget the truth, seen and v
by Emerson, that power "resides in the mome
transition from a past to a new state." When
we understand that these transitional periods are
temporary lulls in our progress while we g

ength for a new effort, we shall be greatly encour-
ed, for we shall realize that we are ready to go for-
rd to new experiences.

When Jesus came into Galilee John saw Him and
inted Him out to two of his own disciples, of whom
drew was one. Shortly afterwards John was im-
isoned, and it was doubtless then, as Mark tells us
was, that Jesus called Andrew to follow Him. An-
ew then brought Simon to Jesus who renamed him
phas, or Peter. Galilee means a circle, and the
ent here recorded typifies the progress of the inner
e of the individual. John represents the intellect,
d when this has proclaimed the advent of a new
ate of consciousness and has done what it could to
epare the way for the coming of the new, it fulfills
period of usefulness. The new ideal is seen first
an attracting power, drawing to itself the forces
at before were subject to the intellect. Bereft thus
its powers, the intellect seems bound and impris-
ed. Every one has experienced this feeling in some
easure.

An idea that has been accepted and dwelt upon
entally grows until it becomes an irresistible force.
adually, in obedience to the law of growth, it calls
itself the subconscious forces necessary to its ful-
ment. Thus "the time is fulfilled," one cycle ended,
d the "kingdom of God" or realm of spiritual power
ready to be entered into and possessed.

To enter into the kingdom of heaven here and now
quires great faith as well as strength of mind. The
l fashion of taking the apparent for the real is
uch easier than believing in and accepting the un-
en as the one reality. Faith however comes not by
eing, although we are told in a superficial way that
eeing is believing." Faith comes by hearing, the
ility to discern Truth. Discernment in turn comes
ly through earnest application and search, and not
any means at random.

Faith, then, is among the first of the mental forces

necessary to carrying out the new ideal in one's
even as it was fundamental in all previous a
ments. Faith is confidence, and confidence in
action. When followed up by conformable action,
produces results, bringing ideas into manifest
Confidence also liberates new forces which a
levers, lifting man to a broader sphere of in
and sustaining him in his pursuit of other high i
This sustaining force, known to us as strength,
not be measured according to standards of the
but is the result of new activities undertaken i
flesh. When faith becomes a working factor i
veloping the spiritual consciousness (the kingd
heaven), we find new strength as a result. Str
and faith are recognized as essential factors i
veloping the new ideal and are called to this h
service, or transferred from material to spiritu
tion.

"Come ye after me, and I will make you to be
fishers of men." Peter and Andrew were fishe
and the faculties they typify have to do with t
creasing, multiplying powers of the mind. Th
the right application of these faculties the spi
man grows in wisdom and stature. Without
growth in spiritual consciousness is impossible;
faith, all things are possible. Without end
strength, no progress in the spiritual kingdom ca
made, but with a strong grip on inner realities
goes up the scale in a most satisfying way.

Instead of centering the attention on external
man of faith and real strength concentrates the p
of his thought on living ideas and attracts to hi
more of the life abundant. The fecundity of l
seen throughout nature, even in the growth of cry
in the rock, the least animate of all natural ob
In the vegetable kingdom it is much more clearly
and in the animal kingdom still more. But its
prolific realm is that of the mind, where ideas mu
at the slightest ascent toward spiritual substance

ver. "Behold, I come quickly; and my reward is h me, to render to each man according as his work

Whatever we wish to see made manifest we learn ix our thought upon and declare as now existing. v impressions, ideas, thoughts come by this method, fact all things new and strange. These become 's own by the process of appropriation through h. "He that eateth me, he also shall live because ne." We live by reason of our thoughts and ideas, ch are the most real part of us unless we except sciousness itself, which is the vehicle of thought. are to appropriate or eat thoughts and ideas as eats substantial food. We are to make them part parcel of our very life, by affirming in firm, unvering confidence that the substance of things hoped becomes the substance of things realized.

QUESTIONS

1. Why was Simon's name changed to Peter?
2. Outline the direction followed in our developnt.
3. In what sense is a period of transition encourng?
4. What is the meaning of Jesus' statement "The e is fulfilled"?
5. Why is faith required to enter the kingdom of ven here and now?

LESSON 2, JANUARY 13, 1935.

Unity Subject—*Spiritual Discernment.*

nternational Subject—*Peter's Great Confession.*
—Luke 9:18-26; I Peter 2:5, 6.

18. And it came to pass, as he was praying apart, the iples were with him: and he asked them, saying, Who the multitudes say that I am?
19. And they answering said, John the Baptist; but ers *say,* Elijah; and others, that one of the old prophets isen again.

20. And he said unto them, But who say ye that
And Peter answering said, The Christ of God.

21. But he charged them, and commanded *them*
this to no man;

22. Saying, The Son of man must suffer many
and be rejected of the elders and chief priests and
and be killed, and the third day be raised up.

23. And he said unto all, If any man would com
me, let him deny himself, and take up his cross da
follow me.

24. For whosoever would save his life shall lose
whosoever shall lose his life for my sake, the sa
save it.

25. For what is a man profited, if he gain th
world, and lose or forfeit his own self?

26. For whosoever shall be ashamed of me and
words, of him shall the Son of man be ashamed,
cometh in his own glory, and *the glory* of the Fath
of the holy angels.

5. Ye also, as living stones, are built up a s
house, to be a holy priesthood, to offer up spiritual sac
acceptable to God through Jesus Christ.

6. Because it is contained in scripture,
Behold, I lay in Zion a chief corner stone, elect, pre
And he that believeth on him shall not be put to

GOLDEN TEXT—*And Simon Peter answere*
said, Thou art the Christ, the Son of the livin
—Matt. 16:16.

SILENT PRAYER—*I recognize the Christ pri*
as the central truth of my being.

Prayer is a collecting of the faculties and a fo
of the thought on a higher plane of mind activity
that on which one ordinarily dwells. Complet
centration of the mind in prayer is best gained
solitude of one's own thought and in silence,
from all outer distractions. Under conditions
as these, clear thinking is possible, and the uni
storehouse of ideas opens its treasures to on

The faculties of man (disciples) must be educated piritual understanding. They are connected with world of Spirit within man and the external world 'orm, but they have been exercised more in the er than in the former and in consequence are but ıtly acquainted with spiritual things. Therefore n spiritual anointing, which is a quickening and ıdening of the understanding, takes place in a man, ıestioning process begins in the mind, and he asks answers his own questions.

'Who do the multitudes say that I am?" What personality to say of this new consciousness? We e given little thought to our real identity, for we e not meditated much on the deep questions of tence. When the new consciousness begins to as- itself, we are forced to give it attention. Our thought is that it is personal in its character, since personality is lacking in spirituality our lanation goes wide of the mark. "John the Bap- " the disciples answered, although Jesus was past ty years of age at the time John was beheaded. next answer, "But others *say*, Elijah; and others, one of the old prophets is risen again," shows sonality still at work, functioning in minds not yet ckened to embrace an understanding of principle. en the question is submitted to the untrammeled ernment of Truth, which is innate in every one, the y is "The Christ of God."

Inward confession of this great truth is absolutely essary to the perpetuation of the spiritual con- usness. When you say "I AM" and add words that ress what you wish to be or become, you lay hold mind substance, and a new foundation is laid that ms a basis for a new man. "Until Christ be formed you," it is necessary for you to be faithful in the ctice of affirmation and denial.

Simon Peter was designated as the rock on which ist was to build His church or assembly (ecclesia). s was not a temporal church, as Jesus' statement

has been interpreted by the intellect. The chu which Jesus spoke is the reality of Spirit, which discerned to be the substance of all things. It aggregation of ideas in mind based on the prin of Truth.

"But he charged them, and commanded *then* this [that He was the Christ] to no man." The r tion that the real of man is Christ is a matter dividual experience. It cannot be explained t in personal understanding, because those who lac itual understanding cannot comprehend it. anointed ones have proclaimed, "I am Christ," a world has condemned them under the miscon that they are claiming to be Jesus of Nazareth, the only incarnation of the Christ that perso can comprehend. If, as material philosophy c "there is nothing in the intellect which was no in the sense," it is apparent at a glance that a tempts to explain the character of the Christ o to the intellect are futile. Spiritual things mu "spiritually discerned."

The mighty revelation that man is indeed a s the living God is too much for even the illumine derstanding to comprehend and retain at once. fore this truth can become a constant factor in man suffers many things at the hands of the "el and "chief priests"—the traditional beliefs and r religious thoughts dominant in the mind. Ma these beliefs have been fixed in mind from child and do not yield at once to the spiritual idea. stead they assert their power to extinguish spi understanding for a season. But the spiritual contains the germ of living Truth, which will again to the conscious mind and establish itself. Son of man must suffer many things, and be rej of the elders and chief priests and scribes, ar killed, and the third day be raised up." Earnes sire for Truth sets the latent forces of the su sciousness to work, and the result is an awakeni

onscious mind to a clearer understanding of spir- reality.

Ve must give up devotion to the personal life if want the spiritual life. We cannot have both, to gain spiritual life and spiritual consciousness nust concentrate our energies and our desires on ing through to the spiritual realm and making elves at home there. This means denying our- s all indulgence in lesser interests and activities recognizing only the claims of the higher. "If man would come after me, let him deny himself, take up his cross daily, and follow me." The onal self sets up countercurrents which put life at s-purposes with spiritual development. Steady, denial of the claims of the personal self consti- our "cross." Either the personal self or the higher must be dropped from mind, since the two are mpatible and cannot both survive. "Whosoever d save his life shall lose it; but whosoever shall his life for my sake, the same shall save it."

The spiritual consciousness (the mental "house" in h the child of God lives) is built up of "living es," of which the chief one is a vital faith. The ef corner stone," which forms the key to the en- building, is the Christ Spirit. He that believes e Christ Spirit available here and now, shall not ut to shame.

QUESTIONS

. What is prayer, and when does it do us most ?

. Why is inward recognition of the Christ neces- ?

. Can the Christ consciousness be imparted by one nother? Explain why Jesus warned His disciples l no one of the new understanding they had gained is true nature.

. In what sense must we deny ourselves in order come aware of spiritual life?

Lesson 3, January 20, 1935.

Unity Subject—*Learning to Be Great.*

International Subject—*Peter's Lesson in Humble ice.*—John 13:1-17; I Peter 5:5.

1. Now before the feast of the passover, Jesus k that his hour was come that he should depart out world unto the Father, having loved his own that v the world, he loved them unto the end.

2. And during supper, the devil having already p the heart of Judas Iscariot, Simon's *son,* to betray

3. *Jesus,* knowing that the Father had given all into his hands, and that he came forth from God, an unto God,

4. Riseth from supper, and layeth aside his gar and he took a towel, and girded himself.

5. Then he poureth water into the basin, and to wash the disciples' feet, and to wipe them with th wherewith he was girded.

6. So he cometh to Simon Peter. He saith unt Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I d knowest not now; but thou shalt understand hereaft

8. Peter saith unto him, Thou shalt never wa feet. Jesus answered him, If I wash thee not, th no part with me.

9. Simon Peter saith unto him, Lord, not my fe but also my hands and my head.

10. Jesus saith to him, He that is bathed need save to wash his feet, but is clean every whit: and clean, but not all.

11. For he knew him that should betray him; th said he, Ye are not all clean.

12. So when he had washed their feet, and tak garments, and sat down again, he said unto them, K what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say w so I am.

14. If I then, the Lord and the Teacher, have your feet, ye also ought to wash one another's fee

15. For I have given you an example, that ye also do as I have done to you.

Verily, verily, I say unto you, A servant is not greater his lord; neither one that is sent greater than he ıent him.

. If ye know these things, blessed are ye if ye do them.

Likewise, ye younger, be subject unto the elder. Yea, you gird yourselves with humility, to serve one an- . for God resisteth the proud, but giveth grace to the e.

ɔLDEN TEXT—*All of you gird yourselves with hu-ı, to serve one another.*—I Peter 5:5.

LENT PRAYER—*In faithful service cheerfully per-ɜd I find life indeed.*

y His acts Jesus taught as many lessons in soul dment as by His words. Soul unfoldment means ringing forth of divine ideas in the soul or con-sness of man and the bringing of these ideals into ɜssion in the body. Jesus told His disciples that who would become truly great must serve. Those have become great have first learned as a matter urse to serve, and in so doing have found their good.

he undisciplined disciples had disputed about who d have the higher places in the kingdom, who d be the greatest, who should sit at the right hand ɜ Master and who at the left. Jesus cited to them ttle child's guilelessness and trustfulness and will-ɜss to learn. He also showed them the difference ɜen divine greatness and the human idea of great- Finally He told them that whoever would be among them should be their minister or servant, ı as the Son of man came not to be ministered but to minister, and to give his life a ransom for ." To have everything done for one is to remain ld, but to do everything for others is to reach ɜ estate. Jesus Christ gave His very life in service ɜ world, and He left us an example that we should v. We should be eager to become as unselfishly

humble and willing to minister to others for the
nal good as He was.

Spiritual consciousness puts all men and all
on a common level. In the sight of God there
great, no small. The principle of life (that is, G
manent in the universe as the great underlying
of all manifestation) supplies the humble, unl
laborer as fully and as freely as it supplies th
cultured person. Those who "put on Christ" (
a consciousness according to the Christ standar
regard rank and title. A few years ago two
office workers who had been in China were
into the home of a wealthy woman in America
interested in foreign missions. When the hour
parture came, they walked two blocks to the
train to save taxi fare, and their hostess, wh
simply and did not even keep an automobile,
upon accompanying them to the station and
carry their hand baggage. She had given mill
the cause of health and education in India and
yet she was completely democratic and simple.

The "mind . . . which was also in Christ Jes
ables one to see and fearlessly proclaim one's unit
the Father; but the "mind of Christ" in one also
one perfectly willing to take the form of a serva
to give up to crucifixion the entire personal self
love of God in the heart makes a man love and
his enemies with the same willingness that he d
friends. He is moved by nothing less than the pr
of impartiality. Jesus washed the feet of His dis
including Judas's.

The feet are the willing and patient servants
body. They go all day at the bidding of the min
upon them rest many of the burdens that resul
material thought. The more we believe in the
importance of matter the greater is the burde
upon our feet, and the more tired they become.

By washing the feet of His disciples Jesus
the race idea of matter as all-important, and taug

of service. Even Peter (spiritual faith) had to
nsed of his belief in the seeming reality of ma-
conditions. It seems a menial thing to wash an-
s feet, but Jesus taught and exemplified the will-
s of divine love to serve in humble ways and
edeem man from the pride of the flesh.

metimes we are puzzled to know in what our
ervice consists. Our sphere of action seems lim-
nd those with whom we come in contact seem
ent unto themselves. If our opportunity to ren-
aterial or external service seems small, the avenue
itual service remains always open. It is in faith-
peaking the word of freedom from disease, lack,
nony, and every other limiting condition to which
subject that our chance to serve others is great-
nd our duty toward them most urgent. We need
ait until we have freed ourselves completely; we
rve others with our freeing thought while we are
ng out our own salvation.

through His great love Christ cleanses our un-
nding, so should we cleanse the understanding of
llows. He delegates to His disciples and students
ry age and land the power to cleanse man's mind
e standards of life. This Christ cleansing through
not only a teaching; it is also a life to be lived.
rue teacher of practical Christianity must be a
ian, a follower of Jesus in all His ways. Those
ke Judas are possessed of the adverse mind should
e the same humble service, the same lesson that
n to persons who are true and faithful.

sus, the Great Teacher, was thoroughly impartial.
k a lesson from the rain and the sun, and His
e showed the same universal quality as the ele-
He associated with the despised publicans and
s and did the menial offices of a servant that men
appreciate the unity of the one life.

ery adverse condition will succumb to divine love.
ut your love upon your enemies, and in the end
ill be your friends.

QUESTIONS

1. What lessons did Jesus teach by His ac
2. What may we learn from the little chil
3. Name one sure road to greatness.
4. In what way can all men reach a commo
5. What does Jesus' washing of the discipl illustrate?
6. How do we help to cleanse the minds of
7. Should we be discriminating in our ser others?

LESSON 4, JANUARY 27, 1935.

Unity Subject—*The Sifting of Faith.*

International Subject—*Peter's Denial.*—Mark 31, 54, 66-72.

27. And Jesus saith unto them, All ye shall be o for it is written, I will smite the shepherd, and th shall be scattered abroad.

28. Howbeit, after I am raised up, I will go bef into Galilee.

29. But Peter said unto him, Although all shal fended, yet will not I.

30. And Jesus saith unto him, Verily I say un that thou to-day, *even* this night, before the cock cro shalt deny me thrice.

31. But he spake exceeding vehemently, If I m with thee, I will not deny thee. And in like man said they all.

54. And Peter had followed him afar off, even into the court of the high priest; and he was sitti the officers, and warming himself in the light *of*

66. And as Peter was beneath in the court, there one of the maids of the high priest;

67. And seeing Peter warming himself, she look him, and saith, Thou also wast with the Nazarene, *eve*

68. But he denied, saying, I neither know, no stand what thou sayest: and he went out into the and the cock crew.

69. And the maid saw him, and began again t

at stood by, This is *one* of them.

But he again denied it. And after a little while hey that stood by said to Peter, Of a truth thou art them: for thou art a Galilæan.

But he began to curse, and to swear, I know not ın of whom ye speak.

And straightway the second time the cock crew. ter called to mind the word, how that Jesus said unto efore the cock crow twice, thou shalt deny me thrice. hen he thought thereon he wept.

LDEN TEXT—*Wherefore let him that thinketh he th take heed lest he fall.*—I Cor. 10:12.

ENT PRAYER—*I increase my faith in God by re- ıg loyal in my heart to the Christ ideal.*

e one who is well-rounded has become so through ping all his faculties concurrently and being in ssession of them. Conversely, when one faculty aired the others are influenced by the impairment act unfavorably. When Judas, who represents ıservator of life in our study, proved disloyal, the man was weakened in consequence. He whose betrayed into the hands of materiality and for- n finds his faith in spiritual things subjected to re test. Satan sifted Peter like wheat, and only abilizing power of the I AM held him true. "I prayed for thee, that thy faith fail not." But faith is sifted and the worthless elements are re- , the remainder is found to be the true, steadfast of discernment by the exercise of which all the faculties are strengthened and developed. When kes place the I AM is exalted in consciousness and into every phase of life activity and soul energy ee).

sus, the central I AM, sees that His faith will be a severe test and is prepared for the resultant ring of His faculties; hence the statement to that he would deny Him three times before the rew.

In essence, mind and body are one. Man th
must be considered a unit. Mind acts upon bo
body reacts upon mind. The body must do its
sustaining the unity of the law. If it fails in
spect, it is untrue to its higher self, the Chris
is the betrayal that leads to mental and physica
fixion. Sense consciousness, when allowed to
body, dissipates the life essence of the organisr
nerve force is then depleted and confusion follo
heart faith was neither recreant nor disloyal
I AM. Rather, it lapsed from its fount of ex
because of lack of substance. Substance lends
of faith, lack of substances leaves it vacillating

Peter's denial of Jesus instructs us in a
way: first, it is an illustration of the action a
tion of mind and body; secondly, it is a revel
the cause of the lapse of faith.

Regeneration is an educational process. T
ties are like children at school. The head instr
the I AM, represented by Jesus. He cannot fo
faculties to conform to the divine law, but th
process of thought culture He can make them w
powerful. It has been said that we believe on
we wish to believe, but this is a mistaken not
"the demons also believe, and shudder." Our fea
mine our faith as often as our hopes do, and to
faith from superstition and weakness we need
standing of the divine law of good. Will and
standing work together in the upbuilding of fa
the will alone is powerless to hold faith steadfas
willed loyalty to Jesus, but fear routed his good
tions. He could only follow "afar off." We of
our faith far behind us in our efforts to live
fully; too far to be of present help. When we a
ing trial of our principles, we need faith abreas
standing fast in spiritual Truth, not warming
the light of the officers' fire (material authorit

The religious, governmental, and commerc
tems of the outer world have their prototypes

all these systems have been brought forth by opying the thoughts of his mind, and these outer ıre sustained by the consent of the majority of s. Should the preponderance of thought suste- ɔe withdrawn from these systems, they would :hange or disappear. But after they have be- ıstitutions of tenacity and power, they are not verthrown. When the I AM decides to change its ɔf volition from the personal (the realm of : and action in which man lives as to himself, ınd inconsiderate of other members of the race) mpersonal (the realm of thought and action in nan lives in obedience to God as universal Prin- it has to meet these various ruling institutions ɔrevailing thought realm not only within its own usness, but also in the world of which it is part.

ry one who would know God as the one and only f his life must deny not the I AM, but all eccles- authority of an institutional nature. He must ;od as formless life and intelligence welling up at ıter of his consciousness. He must know that : Spirit" and that Spirit is his only authority and of guidance. From the standpoint of the long- shed religious beliefs within and without, this is emy ("being a man, makest thyself God"), and be punished with death.

en called before the ecclesiastical tribunal of old the I AM may need all its powers of realization er to retain its equilibrium. Its undisciplined es (faculties that have not been trained definitely port man's progressive ideals) will quail with fore the established religious thought that claims within its keeping the life or death of the soul. (faith) denied Jesus at this critical trial, and hn (love) seems to have made an effort to sus- im in the ordeal.

I AM, however, knows its place in Being and alone in defense of the freedom of Truth, which proclaimed and which it continues to proclaim.

"The truth shall make you free." "Where th
of the Lord is, *there* is liberty."

QUESTIONS

1. Does the sifting of one's faith result in
good? If so, what good is it?

2. What part has the body in sustaining tl
of the law?

3. How are the faculties strengthened in
and power?

4. Whence are the religious, governmen
commercial systems of the outer world brougl
and how are they sustained?

5. What causes them to change their char
to disappear?

6. What makes men free?

Miracles

"Show us a miracle," they sneer,
Dull in the ignorance they vaunt.
Each breath they draw is a miracle;
What better sign could any want?

All skies at night are miracles;
The diamond flash on velvet blue,
Or silver leaf and filigree
As old as time, but ever new.

Only our hearts are impoverished,
Starving for wonderment in reach.
Our ears, engrossed with this world's no
Have missed the planet song and spec

—*Elinor Lenne*

More Room Needed

e membership of the Unity Society of Practical Chris-
, in Kansas City, has increased to such an extent that
Chapel is no longer adequate to accommodate the
gation. In fact, the attendance at the evening service
e so large that in order to take care of the crowds the
rium of the Ivanhoe Masonic Temple was rented. The
f a new place of worship is becoming more and more
nt as the weeks go by. And so interest in the build-
the Unity Temple is being renewed.

ree years ago the Society sought to pay for the ground
ich the Temple is to be erected, and through the gen-
of friends within $10,000 of the amount needed for
urpose was received. Therefore, the next step toward
ng the Unity Temple into reality is to finish paying
e site. As soon as this is accomplished the Society
oceed with its plan for financing the building, and con-
ion work can be started.

ore funds for the new Temple are now being sought.
rst $10,000 received will complete the payments on the
e site, and every dollar in excess of this amount will
into the building fund.

ny friends in the field contributed to the Temple three
ago; no doubt many of them will wish to do so again.
l, all friends of Unity may feel that they have a part
lding the Unity Temple. The Society wants to erect a
ng that will be adequate in every respect—a Temple
ted to Christ and of which all Unity people will be
Any offering that you feel led to make will be grate-
received. Address: The Temple Fund, Unity Society,
racy, Kansas City, Mo.

MARCH OF THE BUILDERS

Words by
THEODOSIA SMITH

DEDICATED TO THE UNITY TEMPLE

Mu
FRA

1. We place with - in our tem-ple banks A coin each day, a
2. Full firm and stead-fast our in-tent, In - vin - ci - ble ou
3. Our tem - ple ris - es, built with Truth, Im-preg - na - ble an

That ev - 'ry coin and ev - 'ry prayer Will make our tem-ple
And we shall see our tem - ple rise If we but plant the
And as each brick and stone is placed, We sing our "build-ing

CHORUS

Our tem - ple ris - es! and its walls Om - nip - o - tent we

Our tem-ple stands! and thus we prove Our faith in U - ni -

SILENT UNITY

"Be still, and know that I am God"

*ite intelligence illumines and in-
: me to press forward with courage
confidence to accomplish mighty
works.*

Society of Silent Unity, founded more than thirty-
rs ago, is the healing department of Unity School,
ring, without seeing them, to those who need help.
purpose is to aid through prayer all persons who,
faith in the power of God, ask for help.
temporal needs are met by the freewill offerings of
whom we minister. "Give, and it shall be given
u; good measure, pressed down, shaken together,
over."
Silent Unity group numbers some ninety consecrated
who are devoting their lives to God's work for hu-
They are proving daily that physical, financial,
and spiritual difficulties can be overcome by right-
ayer. Even though everything else may have failed,
pray *with* you, for we have faith that "with God all
are possible."
pray with you and also instruct you how to pray
Father in secret in order that you may help yourself.
Unity is praying always, and your coöperation in
is of mutual benefit. Do not hesitate to write to us
because your problem is personal. All correspond-
confidential.
your full name and address. Address your re-

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperi

In the 6th chapter of Revelation it is
"And I saw when the Lamb opened one of th
seals, and I heard one of the four living cr
saying as with a voice of thunder, Come.
saw, and behold, a white horse, and he t
thereon had a bow; and there was given u
a crown: and he came forth conquering, and
quer."

The "four living creatures" represent t
dominant issues in manifest life, which has
inal source in the Lamb, which represents t
nonresistant life of Being.

The four horses and their riders are,
white horse," representing the power of the
secondly, "a red horse [war]: and to him
thereon it was given to take peace from the
thirdly, "a black horse" (commercialism): "
ure of wheat for a shilling, and three mea
barley for a shilling"; and fourthly, "a pale
and he that sat upon him, his name was Dea

At no time in the history of the world h
ever been such activity in the riders of th
dark horses as right now. The prodigious
tions for war by every nation, incited by th
for gain, will soon "let slip the dogs of war,
the rider of the white horse comes forth "c
ing, and to conquer."

Although all Truth students are praying
mony in the settlement of earth's tribulatio
cannot help seeing the effect of thoughts o
ness. The last of this chapter gives a sy
description of the chaos that will prevail
those who are not seeking to conquer ur
banner of the rider of the white horse, Ch

e hold that those who have had revealed to
the peace-giving power of the Christ mind
. be unusually energetic in declaring it to be
minant quality in the minds of men every-
. Do not argue or contend with error but si-
(and aloud if the occasion seems propitious)
e the presence and power of the Christ.

the 7th chapter of Revelation is a symbolical
ption of four angels protecting the earth until
rvants of God are sealed in their foreheads.
e forehead is the center of consciousness,
the understanding of Truth seals; that is, it
ly unites the consciousness with Christ. The
er sealed is twelve thousand out of the twelve
. This is all symbolical and should not be
literally. Man has twelve faculties, repre-
d by the twelve tribes of Israel. When the con-
ness in the forehead is illumined by Spirit all
e centers in the body automatically respond.
e are they that come out of the great tribula-
nd they washed their robes, and made them
in the blood of the lamb."

e "blood of the Lamb" represents the primal
Being, which Jesus made accessible to all
who believe in Him as the revealer of the pure
God the Father. This consciousness of spir-
fe is mentioned in the 22d chapter: "And he
d me a river of water of life, bright as crystal,
eding out of the throne of God and of the
"

e concluding verses of the 7th chapter of
ation reveal the joys of the faithful. Every
er of Unity should study chapters 6 and 7.
will require more than mortal fortitude and
e to cope successfully with the conditions
e imminent in human affairs, and we shall all

need the help of a higher power. This highe
we shall find in the Christ mind.

Cast out fear as far as the tribulations
world are concerned. Affirm with us for this
"I press forward with courage and boldnes
power of God, and I am healed."

"Union gives strength." We must st
gether in our prayers and statements of Tr
though we may be separated by thousands o
Jesus recognized the power of spiritual uni
He promised that if two or three were gath
gether in His name He would be in the r
them.

Remember also the power of our unified
in helping you to a greater prosperity. Join
in proclaiming every night at 9 o'clock, *"T*
my almighty resource and Thy unfailing b
piling up in mind and manifesting in affair

HEALING THOUGHT

I press forward with courage a
boldness in the power of God,
and I am healed.

PROSPERITY THOUGHT

Thou art my almighty resource a
Thy unfailing bounty is pil-
ing up in mind and mani-
festing in affairs.

USE FROM JANUARY 20 TO FEBRUARY 19

RAYERS ANSWERED

e following testimonials come from persons who ve been healed by the power of Spirit. These timonials are expressions of the writer's gratitude God for His wonderful love. Many of the writers knowledge also the helpful ministry of Silent ity. Those who wish to gain inspiration from ne one whom God has healed may write, in care the Unity School editorial department, to givers these testimonials. Each letter must give the tials and address of the person to whom it is to forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

THANKFUL to tell you that my son's asthma, ch he had for ten years without a break, has n your prayers entirely disappeared. We are rateful.—*A. R. D., New York City.*

H TO THANK YOU and tell you what wonderful rovement I have had in my hearing. When I you I could not even hear the telephone bell, and can hear the clock ticking. You can probably how happy I am. I thank God for His goodness, u, dear friends, for asking God's help.—*M. H., o, Ill.*

NTH AGO I wired you for prayers for my small ughter, who was supposedly dying with spinal itis and pneumonia. The doctor had given her ee hours to live. Your prayers and mine have nswered; she is getting better and will soon be walk again. I am sincerely thankful, and may ess and prosper you.—*L. B., Idlewild, Mich.*

TE TO YOU for prayers about a month ago for my ened knees. Within two days I had such relief

as I had not known for six years. I cannot
express my gratitude for your prayers and f
wonderful work in me.—*C. C. S., Cleveland, O*

MERE WORDS CANNOT convey our gratit
thankfulness to God and to Silent Unity
help and healing that Mrs. G—— is receiving
rapidly regaining her strength, and her conditi
isfactory.

I will tell you so that you may understand
are so happy. On Monday evening when I w
for your prayers, we had taken Mrs. G—— to
pital with pneumonia. Both lungs were cong
yond the bronchial tubes. As pneumonia is of
in this high altitude, I was very uneasy, but
my trust in God, and knew that He would care
Many times during the day I would repeat the
tion you kindly sent us. At no time did Mr
have any fever, she did not feel at all sick, an
turned home the very minute the doctor woul
her to do so. She coughed very little, her hea
was strong, and she lost little or no weight. T
could not understand, as we did, the source of
derful blessing and healing power. He said
never had a pneumonia patient who did not s
treme pain while breathing, because pleurisy
developed after three days.

I have written this letter to you, hoping it
some one else to realize the truth and to ben
the goodness and power of our Father that
a help and consolation to me, inasmuch as I w
realize that Mrs. G—— was entirely in God's h
that He never fails us or forsakes us. Agair
God and Unity and bless the great work you a
—*J. F. G., Denver, Colo.*

THIS LETTER is to thank you for your minist
son and to tell you that you may disconti
prayers for his health. When I wrote for y
in December, the physician had said that G—

be on a rigid diet for a year. A few days ago an tion showed that the liver trouble had cleared up an extent that he could now go back to a per- ormal life and to his work. It is impossible to lly what Unity has done for him and his little God bless you!—*Mrs. A. D. H., Jackson , N. Y.*

Filled with Plenty

HAVE MANY THINGS to be thankful for, as my sband is now working for the government. God u for all the help you have given me and my and all the world.—*Mrs. J. S., Phoenix, Ariz.*

CE YOU last month for prayers for my prosper- Thanks to God and to Unity, I have had an e in business and many other blessings. I am ateful.—*C. S., Oklahoma City, Okla.*

TIME AGO I asked you for prayers that my e might get a position. I am happy to tell you e has secured a place, and we are very grateful. ve brought courage not only to her but to her amily, and we are thankful to God and to you r help.—*A. N., Saluda, N. C.*

WITH THANKFULNESS to our loving Father and the prayers of Unity that I am writing you that band has secured work at a living wage for the winter. I praise and thank God for His loving d help in providing for us. I have had much om Unity and the prayers, which are given so y for us all. May God bless you all.—*M. S. L., City, Iowa.*

T TO EXPRESS my sincere thanks for your faith- ess in assisting me to obtain a wonderful posi- God has indeed answered my prayers and yours stonishing way. It seems as though I was led hand, and it has been a most remarkable dem-

onstration of God's care not only to me, bu
friends. I am truly grateful for your help an
closing a love offering.—*J. V., Philadelphia, Pa*

He Shall Have Abundance

I INCLOSE HEREWITH the money I have save
prosperity bank. I am glad to report tha
started using the prosperity bank drill, I ha
substantial increase in salary and I am hap
more contented than I have been for years. T
drill is a wonderful thing.—*R. L. D., San F*
Calif.

EACH DAY IS the beginning of a wonderfu
ence for me. I am very grateful for y
perity bank drill not only because of the c
it gives me in God as my unfailing supply,
because of the means it provides for send
literature to those who are not familiar with
bless Unity.—*E. E. W., Cincinnati, Ohio.*

PLEASE SEND me another bank. The daily b
has certainly enriched my thinking and ai
timably the business enterprise of which I hav
—*R. K. W., Newllano, La.*

WHILE USING the prosperity bank drill I ha
in knowing that God is our sure supply
need. Many blessings have come to me thro
prayers, thanks to God and to the Unity wo
my success.—*H. L., New Orleans, La.*

SINCE USING the prosperity bank drill I have
an increase in salary. I am very gratefu
many blessings that I receive through your
operation and help.—*Mrs. J. A. H., Kansas*

I AM HAPPY TO SAY that the prosperity bank
day is building up a real prosperity conso
The statements you send become a living

on mind and heart from day to day. Each coin izes the rich consciousness of Truth that uplifts ews through the power of the spoken word. God ery one at Unity.—*D. A., Denver, Colo.*

Search the Scriptures

E CERTAINLY learned much by doing this first on over. I thought at first it was going to be d and that I couldn't do it, but after I started t so hard. I studied hard, and I know I have better understanding of it. I hope I have writ- clearly enough. The seven weeks of my pros- bank will be over next week, so I will send the then. I want to thank you for having me do st lesson over and for bringing the questions clearly for me.—*E. K., Sherwood, Oreg.*

ESSONS are certainly wonderful, and I am reap- great rewards from their study, especially from ra help you inclose. Really I don't know which nost interesting. Truth is easy for me to apply. iscard a previous belief like a soiled dress and he new easily. Again I want to thank you for aithful help and coöperation.—*N. W. N., Solon s, Wis.*

My Help Cometh from Jehovah

Y DAILY WORD has helped me greatly in fight- g my way through the shadows to peace and ess. I thank you.—*M. W., Columbus, Nebr.*

Y LITERATURE is part of my daily life. It has en of inestimable benefit in showing me the way th and helping me to pass the good along to —*M. S., Los Gatos, Calif.*

WILL FIND inclosed my check for the renewal *Weekly Unity,* which magazine I could not do . It is particularly helpful just now as my hus-

band is not in the best of health. Every is something particularly helpful to us, and wh and blessing it is! Every once in a while I waver and get confused, and along comes my *Unity* to clear my vision and to send me happil way again. My best wishes and sincerest pra you all.—*Mrs. W. C. H., Port Townsend, Wash*

Come . . . Hearken unto Me

YOUR GUIDANCE has helped me through the m plexing things that have come up in my bus lations during the past months. I thank you i cerely for your prayers, and may God bless yo —*L. C. P., Cleveland, Ohio.*

I THANK GOD every day for Unity. It holds r and steady in times of stress and guides r path of spiritual understanding.—*A. B., Huds N. Y.*

GOD CONTINUES to shower His blessings upo I am filled with gratitude for His guidanc that He is working through me, for He has many of my prayers. May God increase yo work, is my earnest prayer.—*M. R. S., To Conn.*

Love One Another

SEVERAL WEEKS AGO I wrote to you for your our affairs might be settled amicably an litigation. I am happy to say that thro prayers everything has been settled satisfac am deeply grateful to Silent Unity. God bles —*B. A. B., New York City.*

I WANT TO EXPRESS my gratitude for the peace, and understanding that have co through your prayers and the Unity teachin

nkful to God and to you for my many, many gs.—*Mrs. W. P. A., Birmingham, Ala.*

'E BEEN ABLE practically to eliminate the inhar- ıy and discord previously manifested in my life. incere in my desire to progress in Truth, and the teachings satisfy me entirely.—*A. J., Chicago,*

Unto Us a Child

H TO THANK YOU most sincerely for your help ing the birth of my baby girl. She weighed and one-half pounds, and I got along beauti- In fact I have been doing my work since the day with not a single moment's discomfort or ess. The baby is perfect in every way. How ul I am that she is truly a Unity baby!—*Mrs. Guthrie, Okla.*

BABY SON was born in May. He is a perfect aby and is doing very well. I marvel at the easy eaceful way in which I delivered my baby and speedy recovery. I had no fear at all. I am rateful for your help.—*S. H., Sandusky, Ohio.*

His Truth Is a Shield

ED YOU for prayers a few weeks ago that we ht get rid of the chinch bugs that were ruining ops. From the time I wrote all damage to the ceased. Words cannot express my gratitude and to you. It is wonderful that we are able to Him in prayer and receive help instantly. *. B., Michigan City, Ind.*

R BEING out of school for five weeks I went back st fall and did not miss a single day. I dreaded back to the same cold room where I had con- pneumonia. My room had been the coldest in lding, and I was filled with fear that I would

again become ill. I asked you to pray with
God might give me a comfortable place t
Shortly after I mailed the letter I was inform
my room temperature was to be raised. Go
answers prayer. This past week my room h
the pleasantest, sunniest in the whole buildin
my knowledge of God, even in a small degree, i
one of the greatest blessings of my life. G
you all.—*B. M. L., East St. Louis, Ill.*

Father, I Thank Thee

I WANT TO THANK YOU from the bottom of m
for the comfort and cheer that you have
into my life. My God bless and prosper you
I am very grateful for Unity.—*A. B., West*
field, Mass.

I HAVE NOT WORDS to express my high admira
Unity and all its activities and for the good
ing all over the world.—*J. W. F., Cleveland, O*

I HAVE HAD MORE peace and happiness in my l
I came in contact with the Unity teaching
not know how to live before, but life is wonderf
now. God bless Silent Unity.—*F. H., Butte, M*

Give Unto the Lord

INCLOSED IS MY TITHE to God, freely and
given. I know He guides you in the use o
His blessing is upon you. You will be happy
that my husband has received his right work.
you for your help, and God for His answer
prayers.—*Mrs. B. W., New York City.*

I AM INCLOSING my tithe, which I lovingly gi
used for our heavenly Father's work. I ar
grateful for all the blessings I am receiving
tithing, and I am thankful for your lovely pray
bless you.—*N. O., Pittsburgh, Pa.*

Help From
SILENT UNITY

e are extracts from letters that Silent Unity written to those who have asked our help in finding and obeying the divine law of life

---

writing you from the depths of my heart, for I ep distress. I have not demonstrated over the condi- ack, nor have I been able to find employment or sell . In the face of the situation, I am trying to know But there are periods when I cannot pray. The has been so prolonged and I ask myself whether I deluding myself when I claim that I am no longer rmic law, the law of cause and effect, but under f God is all there is and God is right here, and now eager to fill my needs, if God is all-knowing; what seems to delay the manifestation of my good? d in the Bible that "whom the Lord loveth he chas- But is the chastisement to go on and on? Is one the consciousness of having sinned or broken God's which one is being punished? Then where is in- e? It seems more than I can bear. I am at the ere, unless Providence opens the way for my sup- all have to appeal to some charitable organization I am torn with distress. Kindly write me and what light you have.—*Extract from a letter an- y Silent Unity.*

vant you to unite with us in daily prayer, speak- ds of Truth with faith and power. As these re fulfilled in your mind and in your affairs, ances will be established, and you will know e and assurance that comes from coöperation ine law.

shall have whatsoever he saith" is the promise. d is truly the seed that brings forth after its Iany persons complain of financial straits with- zing that it is the complaints themselves that e conditions upon them. If a person wants pros-

perity, he must think and talk and expect pr
and abundance constantly; then there will be
in his mind for thoughts of lack, with their t
producing adverse conditions. To think prosp
day and poverty tomorrow creates a dual state
and hinders you from making contact with
that is ever trying to reach you. Nothing ca
your world if it does not remain in your thou
thoughts are meditations, even prayers. "As
eth . . . so is he," is an absolute law.

Our teachings are based entirely upon the
tions that Jesus gave the world. You are not
yourself when you claim that you are no long
karmic law. Jesus Christ came, teaching the
giving love of God, and He illustrated His tea
numerous acts of forgiving and healing. God
will for man to remain in the sufferings caus
What is called "chastening" is the effect of br
it lasts only as long as the law is violated. A
there is repentance—that is, as soon as the la
ognized by the chastened one and he become
and obedient to it—there is forgiveness.
suffering ceases.

What you seem forced to bear is meant m
lesson to point out some shortcoming. Know
the moment you learn the lesson, the experien
longer be needed and it will pass away. No
conditions given to him that he does not n
law is just and perfect and keeps all things i

With every confidence we speak for you th
accomplishment. Your renewed courage, you
ent faith, and your patient, steadfast looki
One who is your help in every need will car
to new success. The world is filled with infi
ings and prosperity for those who have faith
selves, in life, and in the God within them.

I do not believe in everything that you teach.
keep me from receiving your help? I believe
vinity of Jesus Christ. Do you? I believe th

rist, the Son of the living God. I believe that Jesus own personal Savior, and I believe that heaven is a for our blessed Lord said, "I go to prepare a place . And if I go and prepare a place for you, I will come and receive you unto myself; that where I am, *there* be also."—*Extract from a letter answered by Silent*

ıcere faith in God's power and willingness to help ɔnly requirement for gaining His blessing. "God respecter of persons." This is the promise, and ow that it is true. His desire for all mankind d, and He never sends inharmony or difficulty. ɔnly our ignorance of God that brings difficulty ur life, and a knowledge of Him eradicates dis- and brings forth health, peace, freedom, and erity.

fferences in belief have nothing to do with your ing help from God, so long as your belief in the otence of God and His willingness to help coin- with ours. We certainly believe in the divinity rist, and that Christ came to teach perfection mankind. Jesus was the manifest expression of , and became "Jesus the Christ." "Christ" means nted" and "Jesus" means "savior"; therefore we e that Jesus Christ was the "Savior anointed," no better manifested divine perfection than any "Christ" is the divine idea and belongs not to Jesus, but to all who purify themselves to re- t. Christ is most certainly the Son of the living nd we all become sons of God when we purify ves to put on Christ, to have that mind in us was also in Christ Jesus. In the sense that Jesus he manifest expression of Christ, it is correct that He was a personal Savior. However, the standing of the omnipresence of Christ makes r what we mean when we say that Christ is the nal Savior. Christ is here present as the holy orter that shall teach us all things and lead us Truth.

We believe that heaven is a "place" in consci ness, not a material existence in some distant part space. Jesus gave many parables concerning the ture of the kingdom of heaven. For example, Matthew 13:31, 33, 44, 45, and 47, He likened kingdom of heaven to a grain of mustard seed, leaven, to a treasure hid in a field, to a merchant m seeking pearls, and to a net. These very different amples cannot explain heaven as a material place, they do explain it as a place in consciousness, a pl to be reached right here and now by following the vine commands. We make a heaven for ourselves doing right; we make a hell for ourselves by doi wrong. We do right by thinking aright and expre ing our thought in our outward affairs. Right is n merely human ideas of rightness but God's idea rightness. This must be fulfilled.

One thing I cannot understand is that you say, "The is no evil." Then what are we trying to get away from —*Extract from a letter answered by Silent Unity.*

Your question about the statement "There is n evil" is answered briefly by saying that evil is the a sence of good, and since it is the absence of good, it no thing; that is, it is not real; therefore there is n evil. Good and evil are analogous to light and dar ness. Just as the light dispels darkness, so good di pels evil. We get rid of the dark by bringing in th light, and we get rid of evil by bringing in the goo We make the statement "There is no evil" in order t make clear its nature and how we may dispel it. Ev is not a power opposed to good, as so many believe it is only an *absence.* We are striving to get away fro the absence of good, but we shall do this much mo rapidly if we understand that the way to do this is t bring good into our life by thinking and expressin the Christlike qualities of goodness in love, mercy, giveness, understanding, and compassion.

THE PURPOSE OF UNITY

IE UNITY SCHOOL OF CHRISTIANITY is an independ-
ent educational institution, teaching the use of the
esus Christ doctrine in everyday life.

purpose is not to found a new church or sect, but to
nd teach men and women of every church and also
who have no church affiliations to use and prove the
l Truth taught by the Master.

e Unity teachings explain the action of mind, the con-
g link between God and man. They explain how the
affects the body, producing discord or harmony, sick-
r health; how it brings man into understanding of
law.

suggest that you accept what, in our literature, ap-
to you to be Truth, and that you withhold judgment
remainder until you understand it better. If you seek
ly Spirit as your guide into the fullness of Truth, you
now for yourself what is of God and what is of man.
we keep on searching for Truth, we no doubt shall
some of our ideas, until everything short of the per-
ill of God is dropped from our life and from our doc-
There would be no difference of opinion among
ians if human ideas did not prevail widely, for there
one Truth, and some day we "shall see eye to eye."

Unity center is an independent association of Unity
its formed to provide, maintain, and conduct a place
embly, where the principles of practical Christianity,
forth by Jesus Christ and interpreted in the light of
it-day experience by the Unity School of Christianity,
be taught.

ity centers and study classes are places of religious
ch for all people, regardless of creed; and places where
l instruction in Christian living may be received. They
luntary associations of such Unity students as may de-
o band themselves together for study, mutual help,
ervice.

rough its field department the Unity School of Chris-
y offers an advisory service for the purpose of pro-
g high standards of center conduct.

formation concerning Silent Unity (Unity School's
g department) may be found elsewhere in this maga-

Happy Hours for the Children

"We were very much pleased to receive more c of *Wee Wisdom*, and we thank you for your kindne remembering the children. Our little patients are al delighted to have your magazine, and spend many py hours reading their copies."

Silent-70 received this letter not long ago from matron of a children's hospital in England. Many letters come to Silent-70, and could our friends them all their hearts would overflow with gladne they realized what joy *Wee Wisdom* brings to little in institutions all over the land. The stories, po bright-colored pictures, and other features bring children wholesome entertainment, while fosterin them ideals of kindness, faith, courage, and other qualities.

Silent-70's ministry is also lovingly given to pri CCC camps, unendowed libraries, county homes, other institutions. Unity literature is supplied t such institutions free of charge, and the love offer that support this work grow into unlimited bless as they are consecrated to the service of the Ma

As we begin this new year we ask for the pra and blessings of every Unity reader to help our w grow and expand so that more and more people have the opportunity to receive the glad message Truth. We in turn bless you and thank you for y loving coöperation.

Expressions from Home Study Pupils

The two letters that we share with you here from pupils who are just completing their study *Lessons in Truth*. Their sincere expression of appr ation tells the story of their progress with the cou and its value to them.

LETTER NUMBER 1

"I am sending in the eleventh lesson, and as I do

wondering if these lessons made as much differ-
to every one else as they did to me.
When I started the lessons I did not know if we
d want to keep the home going very much longer—
was inharmony on all sides. I do not think we
were as harmonious before as we are now. We are
tter health, and two of our daughters are married
happy.
We still have not worked out the financial end, but
ave been blessed with a wonderful garden and a
potato crop. God bless you and all fellow stu-
s."

LETTER NUMBER 2

You will find herewith my answers to the ques-
on Lesson 12. This chapter seems to have been
ten particularly for me, as I have always longed for
dom.
It seems to me that all I ever read was for the pur-
of preparing me for these lessons. What helped
most in preparing them, however, was the advice in
of your earliest letters in which you asked me to
e my papers as though I were explaining Truth to
who had no knowledge of it. I have always tried
o that, and have found it remarkably easy to write
way. I need not add that these lessons have been
y to me, and I am sure they are a joy to all students.
ok forward to the next step."

A GOOD TIME TO START

We are constantly receiving letters like these, show-
that the home study course is proving of practical
e to students. If you should like to know more
ut the course, write for a folder giving full informa-
. January 1 is a good time to begin the systematic
ly of Truth. As the months slip by you will be sur-
ed at the improvement in your life and affairs. Ad-
ss your inquiry to Unity Correspondence School De-
tment, 917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodica

The Voice Tells

"By the voice the practiced ear can read th dividual," says Anna Laura Drake, writing in *W Unity* this month. Her article entitled "Thy Sp Betrayeth Thee" is based on Peter's denial of the ter and the verdict of the maid that his speech id fied him. This author believes that voice is the subtle and potent manifestation of God in man most characteristic expression of all that man is. sure to read this helpful article.

Success Comes to Benito

The story of Benito presents the picture of a tw year-old Mexican boy who used every opportunity came his way to improve himself both at school an home. His industry and ambition, together with thoughtfulness of others, brought him a wonderful ward at the close of school. Boys and girls will ga number of helpful lessons from this story by El Pennell entitled "Benito, the Good Scout," and they be delighted with it as well. It appears in the Jan issue of *Wee Wisdom.*

Is God Concerned with Individuals?

If you question whether the Supreme Being rules the universe is constantly at work helping e

dual to shape his circumstances, just try putting elf and your affairs into His hands and see where l lead you. Jess Edwards first questioned, then ed, and then achieved success in a most unexpected er. He is now convinced that every person has s to unlimited power. He is no longer a doubter. his story in the January number of *Good Business* the title "In Black and White." Godin V. Green e author of it.

nuary 1—a Time of New Beginnings

or the January issue of *Unity Daily Word* F. B. ney, the editor, has written an article entitled ist, the God of Beginnings." In this article he re- s us that the word "January" comes from "Janus," ame of the ancient Roman deity who was the god ates and doors and all beginnings. He commends ustom of making a new beginning on January 1, e points out that in Christ every day is a new be- ing. The reader will gain some constructive ghts from this article.

Does God Answer Prayer?

od always answers true prayer. This at once gs up the question of what is meant by true prayer. difference between mere petitions and true prayer early pointed out in an article by Florence E. and rence B. Leaver, in the January number of *Prog-* This article helps the reader to harmonize his life er with his lip prayer. The title of this worth- e article is "Face to Face."

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Deal

This directory is provided as a guide for those wh to attend Unity meetings and secure Unity literature in v cities. Unity periodicals and textbooks are carried by a ters listed:

*** indicates: Permanent centers whose teaching and tice are uniformly in keeping with Unity School's star

** indicates: Unity study classes and probationary ministries.

* indicates: Literature dealers and independent Trut ters that carry the Unity literature, but whose teachin gram and visiting speakers do not come strictly und classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Ch Assembly, or Church of Truth center. These centers s various presentations of Truth differing slightly from but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Cen, Massey bldg

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe

Tucson— * Divine Truth Inst, 648 N 7th

ARKANSAS

Little Rock— *** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Cl, 16 W Alhambra
* Unity Cen, 19 W Main

Bakersfield— ** Unity Cen, Woman's Club bldg

Berkeley— ** Unity Cl, 1176 Colusa

Burlingame— * Meta Cen, 209 Park Road

Eagle Rock— ** Unity Cen, 2122½ Colorado

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western
§ Truth Center, 6633 Sunset

Inglewood— ** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 2612 W 7th; Unity Truth Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; Unity Harmony Cen, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co 628 W 8th; May Co, 8th & Hill
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

North Long Beach— *** Unity Soc, Cerritos & Artesia

Oakland— *** Unity Cen, Ebell Club bldg
** Unity Cl, 5365 Bond
* Meta Lib, 346 Grand ave; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N O
** Temple of Living Word, Roosevelt
§ Church of Truth, 690 E Oran

Redlands— ** Leona Ballou, 906

Redwood City— § Christian Unity, Club House

Richmond— *** Beulah Tiller, 14

Riverside— ** Unity Cen, 35

Sacramento— *** Unity Cen, Odd hall

San Bernardino— *** Unity Cen, rowhead

San Diego— *** Unity Soc, 1017

San Francisco— *** Unity Tem O'Farrell
* Meta Lib, 177 Post; The Em Truth Cen, 1212 Market; Missio Cen, American hall
§ May Wiggin, 177 Post

San Jose— § Christian Assembly, 7

Santa Ana— *** Unity Soc, Co bldg

Santa Barbara— § Truth Cen, Arrellaga

Santa Cruz— *** Truth Cen, 151

Santa Monica— *** Unity C Arizona
* Universal Truth Lib, 1337 Oc

Santa Rosa— ** Unity Cen, temple

Stockton— *** Unity Cen, 822 N

Van Nuys— *** Unity Cen, 14550

Whittier— *** Unity Soc, 410 S G

Willow Glen— § Christian Assemb Lincoln

COLORADO

Colorado Springs— ** Unity Cen, bldg

Denver— ** Temple of Prac C Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, 318 E Or

CONNECTICUT

Bridgeport— * Unity Cen, 59

Hartford— ** Unity Reading Rr, 9

New Haven— ** Unity Cl, Dunc

- *** Unity Soc, 74 Park

ISTRICT OF COLUMBIA

n— *** Unity, Arlington Hotel
Lit, 1326 I, NW

FLORIDA

Beach— ** Unity Cl, (col) 745
ch of Divine Science, Peninsula

lle— *** Unity Cen, Union &
Unity Cen, 804 Pippin (col)
— ** Unity Cen, 321 S Mass
** Unity Cen, 128 S E 3d
*** Unity Cen, 409 S Orange
burg— *** Unity Church, 646 5th

*** 1st Unity Soc, De Soto hotel

GEORGIA

§ Atlanta Truth Cen, Mortgage
tee bldg

IDAHO

* Unity Study Cl, 517 N 10th;
Cen, 203 Fidelity Bldg

ILLINOIS

ton— *** Unity Cen, 526½ N
- *** Unity Soc, 159 N State;
Fellowship, 25 E Jackson; Unity,
n Hotel
ty Study Cl, 5105 Michigan (col)
h Side Cl, 4307 S Mich (col)
ne Science College, Straus bldg;
Home of Truth, 116 S Michigan
- *** Unity Cen, 308 W Main
g— ** Unity Cen, 330 Peoples
Bldg
*** Unity Cl, LeClaire hotel
*** Unity Cl, 503 E Maywood
l— ** Unity Cen, Stewart bldg
ld— *** Unity Cen, 509 S 6th

INDIANA

olis— *** Unity Cen, Century bldg
- ** Unity Cen, Hotel Delaware

IOWA

apids— *** Unity Cen, 728 4th
rt— *** Unity Cen, Whitaker bldg
ines— *** Unity Cen, 42d and
g
ity— *** Unity Cen, Martin hotel
y— *** Unity Cen, Lafayette bldg

KANSAS

e— *** Unity Cl, Eldridge hotel
- *** Unity Cen, Jayhawk hotel

KENTUCKY

n— *** Unity Cen, Northern Bank
e— *** Truth Cen, 1322 S 4th
oad Way Truth Cen, Breslin bldg
ntown Truth Cen, Kentucky hotel

LOUISIANA

leans— ** Unity Soc, 604 Canal;
Jung hotel

MASSACHUSETTS

- *** Unity Cen, 25 Huntington
ta Club, 25 Huntington; Old
Bookstore, 50 Bromfield
e of Truth, 1 Queensberry

MICHIGAN

- *** Unity Cen, Maccabee bldg
apids— *** Unity Soc, 61 Sheldon
o— *** Unity Cen, 209 W Dutton
ak— *** Unity Cen, 500 S Main

MINNESOTA

* Unity Cen, 215 W 2d
olis— *** Unity Cen, 1108
Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— * Unity Cen, New York bldg

MISSOURI

Kansas City— *** Unity Reading Rm,
Waldheim bldg; Unity S S Cen, Jewell
bldg; Unity Soc, 913 Tracy
St Joseph— *** Unity Cen, Empire Trust
bldg
St Louis— *** First Unity Soc, Kings
Way hotel; Unity Soc, 401 De Baliver;
So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming;
No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Pittsburgh block
Great Falls— ** Unity Cl, 17 Dunn block
Livingston— *** Unity Cen, Elk's hall

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Electric bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel
Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central
pier
East Orange— * Divine Science, 19 Wash-
ington
Montclair— ** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E
Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Buffalo— *** Unity Cen, 154 Lancaster
§ Buffalo Soc, Statler hotel
Chautauqua— *** Unity Cen, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 33 W
39th; Center of Truth, Hotel Roosevelt;
Unity Cl, 2 W 130 (col)
* Brentano's, 1 W 47th; Universal Truth
Cen, 360 W 125; Church of Healing
Christ, Biltmore hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel;
Unity Soc, 633 East ave
Schenectady— *** Unity Soc, 1029 Uni-
versity
Syracuse— * New Thought Cen, 155 E
Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th;
Unity Gleaners, 2942 Minot, Oakley
Station
* New Thought Temple, 1401 E
McMillan
Cleveland— *** Christian Unity, Carter
hotel
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Truth Cen, Fine Arts
bldg

Hamilton— *** Unity Temple, 117 Ross
Middletown— *** Unity Temple, 1014 1st
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— ** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Natl College of Truth, Weaver bldg
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 811 N W 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century bldg
Wilkes Barre— ** Unity Cl, 315 Miners' Bank bldg

RHODE ISLAND

Providence— * Occult Book Cen, 42 Westminister

TENNESSEE

Memphis— *** Unity Cl, 1352 Madison
Nashville— *** Unity Truth Center, 2000 West End
§ Lily Condi Smith, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— *** Unity Cen, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milan bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Chambers
§ Divine Science Cen, 99 Ki
Brisbane— * Truth Cen, Albert
Perth— * Albert & Sons, 180
Sydney— * Harmony Cen, Scot
Hosking Place, 86A Pitt st;
New Thought Home, Seaforth
Seaforth via Manly

TRINIDAD, B W I

Port of Spain— ** Unity Cl, 1
Lane, Belmont

CANADA

Calgary— ** Unity Cen, 221A
Edmonton— *** Unity Cen, E
Moose Jaw— ** Unity Class, 7
Regina— ** Unity Cen, Broder
Saskatoon— ** Unity Cen, 3
bldg
Toronto— *** Unity Cen, 76
Vancouver— ** Unity Fellow
Granville
Victoria— § Truth Cen, 720½ F
Winnipeg— *** Unity Assb, 3
* Beth Richards, 333½ Porta

ENGLAND

Boscombe Hants— * E Quinion,
Cheshire— *** Unity Cen, Glen
Upton B'head
* Annie Fairbank, 47 St Ni
Wallasy Village
Leicester— * Emma Danson,
Kent st
Liverpool— *** Unity Cen,
Pleasant; Soc, of Prac C
St Luke's Chambers, Bold pla
London— * L N Fowler & Co, 7
arcade, EC 4; The Rally, 9
(Tottenham Ct rd), W1; Ord
Golden Age, 155 Brompton r
§ Truth Cen, Courtfield Garde
Court
Manchester— *** Unity Cen, G
1, Booth Square

GERMANY

Heilbronn am Neckar— * He
Verlag, Frankfurterstr 8

ITALY

Roma— * Istituto di Cultura
via Antonio Bosio, 15

SCOTLAND

Edinburgh— *** Unity Study Cl,
Place
** Practical Christianity Cen,
Terrace

SOUTH AFRICA

Fairview, Johannesburg— * U
Depot, 66 Grace

UNITY PERIODICALS

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily livi*
GOOD BUSINESS—*Combines Truth with busine*
PROGRESS—*The magazine with the modern outl*
WEE WISDOM—*Teaches children to live happily*
(All Unity periodicals $1 a year each)

ver for
ew Year

l help me" is a fa-
prayer, yet, as some
s said, it is an incom-
rayer, for to be effec-
must include others.
'God help me to help
" is the right prayer
Christian.

t better prayer for
ew year than "God
ne to help others,"
hat better way to help
than by placing in
hands Truth liter-
with its glorious mes-
f freedom?

y not join the Help-
-Month Club now
solve that each month
1935 you will help
one by sending him a
iption for a Unity
ical. The good that
vill accomplish in a
time is beyond esti-

ing the club is a
matter. Just let us
that you wish to be-
a member, and give
name and address of
riend for whom you
a subscription. After-
ward we will keep you supplied with cards. *Unity* magazine would be ideal for your first subscription gift. Send your order to the Help - One - A - Month Club, 917 Tracy, Kansas City, Mo.

Know Yourself

In a recent talk before his Master Class, Ernest C. Wilson, Unity speaker and editor of *Progress* magazine, strongly recommended the first chapter of the book *What Are You?* as a guide to self-analysis. *What Are You?* was written by Imelda Octavia Shanklin, and its every sentence is vibrant with power. This book is not one to be read in a casual way, but rather to be earnestly and faithfully studied. You will be richly rewarded for the time you give to it.

Dream of the Northwest

"President Roosevelt today inspected the newly begun Grand Coulee Dam and power plant on the Columbia River, and . . . spoke of his hopes for the vast Columbia basin development."

This item from an issue of the Sunday Oregonian (Portland, Oregon) will interest *Progress* readers who are following Frances Stanley McKee's story entitled "Peter's Inheritance." In reality it is her story come to life.

The dream of "Big Pete," the senior engineer in her story, was the irrigation of the "Columbia Basin," making it rich with crops and dotting it with homes. "Big Pete's" dream is also the dream of the people in the great Northwest, and the Federal government is now opening the way for this dream to come true. The fact that Mrs. McKee was reared in the Northwest and comes from a family of engineers gives added interest to her story.

"Give It A Trial"

"I have positive faith that my boarders are going to pay me—I hav that this boarding h going to be a succe clared Olinda Mason landlord who was p her for his rent.

"Give it a trial," plied. "I'll watch a how this faith of y going to work."

In the chapter "P Promises" of the boo *ingly in the Hands Father* you will fi story of Olinda M faith test. There a other chapters of eq terest, each showin an actual demonstrat Truth was made. Thi is by Evelyn Whitell

Speakers and We

Charles Fillmore's program includes a ing engagement at th York Unity Center the Christmas ho Then he will spend s months in Florida.

Northern Califor now the permanent l of E. V. Ingraham w been appointed as th Coast representative Unity fieldwork.

H. B. Jeffery wi duct classes in Hol during the winter f dents and center wor

on of
arpenter

n Jesus returned to
n country, the people
were amazed at His
and asked one an-
"Is not this the car-
's son?" They saw
s the son of Joseph
l of the Son of God,
He "did not many
works there because
r unbelief."

jorie H. Stageman,
g in *Unity* magazine,
hat we are like Jesus'
ymen in seeing our-
as children of earthly
s, subject to their
tions and shortcom-
nstead of children of
ost High, "heirs of
and joint-heirs with
."

subject of Miss
man's article is "Our
Inheritance." Watch
in February *Unity*.

Price Reduced

attractive black ker-
over for *Unity Daily*
formerly priced at
n now be had for 50
The Unity emblem
e name of the maga-
are stamped in gold.
ave only a limited
er of these covers.

Sympathy

How can I best help a friend who is sad? Shall I let another sympathize with me? These and other similar questions are clearly answered in the chapter on "Sympathizing" in Lowell Fillmore's book *Remember*. The thirty-nine chapters of this book do not go into deep metaphysical questions, but discuss in an understanding way those that come up in everyday life. *Remember* is therefore a suitable book for one who is beginning the study of Truth.

Popular Book in German

A German translation has been made of the popular book *The Christ Way of Living*, by Genevieve Courtney Maurer. It is priced at 75 cents in German.

Opening Date

Let one of your new-year resolutions be to attend the Unity Training School this year. The 1935 session opens June 3. Write now and put your name on our list to receive the school catalogue.

Book to Be Discontinued

Adventures in Prosperity, by Ernest C. Wilson, is to be discontinued after the present supply is exhausted. If you wish a copy, send for it now while we still have some on hand.

What We Believe

There are thirty-one points in the Unity belief —too many to remember when some one questions you. These points are set forth in a small booklet of just the size to slip into your pocket or purse, and a convenient way to answer a friend's questions is to present him with one of these booklets. The title of the booklet is *Unity's Statement of Faith.*

A New German Translation

Word has come that our friends, the Hahns, who have translated and published many Unity books and tracts, are now bringing out in German "The Game of Life and How to Play It," by Florence Scovell Shinn. Send your order for this book to Heilbrunnen-Verlag, Heilbronn am Neckar, Germany.

A Job for Parents

Fathers and moth
be interested in the
ing comment copie
"The Imperial Type
Magazine." We
"Schools can teach c
to spell and write a
ure. But the com
must look to parents
their children train
right thinking. Th
not be done by an occ
lecture. It is the
quence of a million
and encouragements
parents themselves m
a good example, b
children are more
moved by what the
than what they are
In this connectio
Wisdom magazine
proved a valuable ass
to parents in trainin
dren to think construc

New Book Well Liked

Our new book *The*
temptation of Chris
Ernest C. Wilson, is
enthusiastically recei
our readers. Every
ture of the book
mends it—its subjec
of unfailing interes
author's name, whic
sures its merit; the b
ful cover in natural
the convenient size; a
price. *The Contemp*
of Christ has an appe
every one, whether a
student or not.

Unity Books and Booklets

ners	Caroline Napier ..... *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ..... *Spanish*, $.10; *German*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
	Unity Statement of Faith	.10
	*Working with God ..... flexible $2; cloth	1.00
aling	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *French*, $.75; *German*	1.00
	Divine Remedies	.50
erity	Adventures in Prosperity ..... flexible $2; cloth	1.00
	Spiritual Law in Business, The	.25
e	Methods of Meditation	.25
e	The Silence	.50
ning Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	Truth in the Home	.50
a-	All Things Made New ..... cloth	1.00
	Beginning Again	.35
	Christ Way of Living, The ..... *German* $.75; *English*	.50
	Creed of the Dauntless ..... flexible $2; cloth	1.00
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German, Spanish, Swedish*	.25
	Holy Bread	.10
	Open Doors ..... flexible $2; cloth	1.00
	Remember ..... cloth	1.00
	Song of Life, The	.10
	Sunlit Way, The ..... *German or English*, cloth	1.00
	*Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	What Are You? ..... *German or English*, cloth	1.00
	*Where Blessings Begin	.10
ional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	*Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
ced	Inner Vision	.50
	Selected Studies	.50
	*Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
ile	Four-Leafed Clover, The	.50
	Lessons for Young Students	.25
	How Jimmy Came Through	.50
	Little Susie Sleep Ears	.29
	White Stockings and Other Tales	.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

"I think we should have a yearly get-togeth
Lessons in Truth," *says Mrs. L. D. "The inter*
study was a blessing to me. I seemed to get r
out of it in understanding and faith—a feelin
well-being, as we studied all together."

Comments such as this one from our rea
showed us the wisdom of conducting another w
wide, intensive study class, and so we announce

"Lessons in Truth" Week
February 4–11

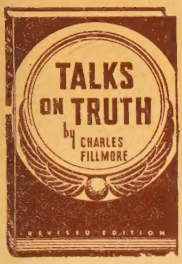
Plan now to be one of this large class of stud
and share the good that will be set in motion
their united prayers and meditations.

Lessons in Truth, by H. Emilie Cady, is
textbook that teaches the fundamentals of Tr
Its twelve simple, practical lessons have brou
light to thousands of people in the last forty ye
and they have a message for you.

Regardless of how many times you have r
Lessons in Truth, a week's concentrated study
bring you a deeper understanding. If you have ne
studied this book, a wonderful revelation awaits y

If you do not have a copy of *Lessons in Tru*
you can obtain one from your Unity center or
writing to Unity School direct. In cloth bind
it is priced at $1; in flexible, $2.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.



A LESSON BOOK *of practical value*

A revised edition of Charles Fillmore's *Talks on Truth* is now ready to be mailed. Three new chapters have been added—"Reform Your God Thought," "Attaining Eternal Life," and "Jesus Christ's Atonement." Two chapters have been omitted and other changes made. Questions with each chapter help to simplify its teaching. You will find *Talks on Truth* a textbook of practical value.

A POPULAR BOOK

Charles Fillmore's name as the author of this book is its seal of merit, and its popularity is attested by comments such as the one here given:

> *"Charles Fillmore's* TALKS ON TRUTH *has been a great feast to me, and has been easy to understand. As the result of studying this little book, the kingdom of God has become very real to me. I now have quite a Unity library, but somehow* TALKS ON TRUTH *stands out above everything else—it is just what I have been searching for."*—L. H. O.

NOW A STANDARD BOOK

Talks on Truth offers great help to the sincere student of Truth. Whether you have an old copy or not, you will want this revised edition. *Talks on Truth* was formerly a paper-bound book, but it is now a standard volume in dark-green cloth binding, priced at **$1**

(In flexible binding, $2.)

LIFE IS A SONG

by Jewel Jean Worth

Life is a song when you're singing;
Life is all wrong when you sigh!
Love with her glad gifts is winging
Your way. If you let her pass by,
'Twill be only the frown and the teardrop
That frighten away from your door
    The things you have tried for,
    The things you have sighed for—
God's gifts that are ever in store!

Life is a song when you're singing;
Life is all wrong when you sigh!
Look up, for the crocus is springing
And the sun is all radiant on high!
Come, smile, for your smile is a magnet,
Attracting good things to your door:
    The things that you long for,
    The things you've a song for—
God's gifts that are ever in store!